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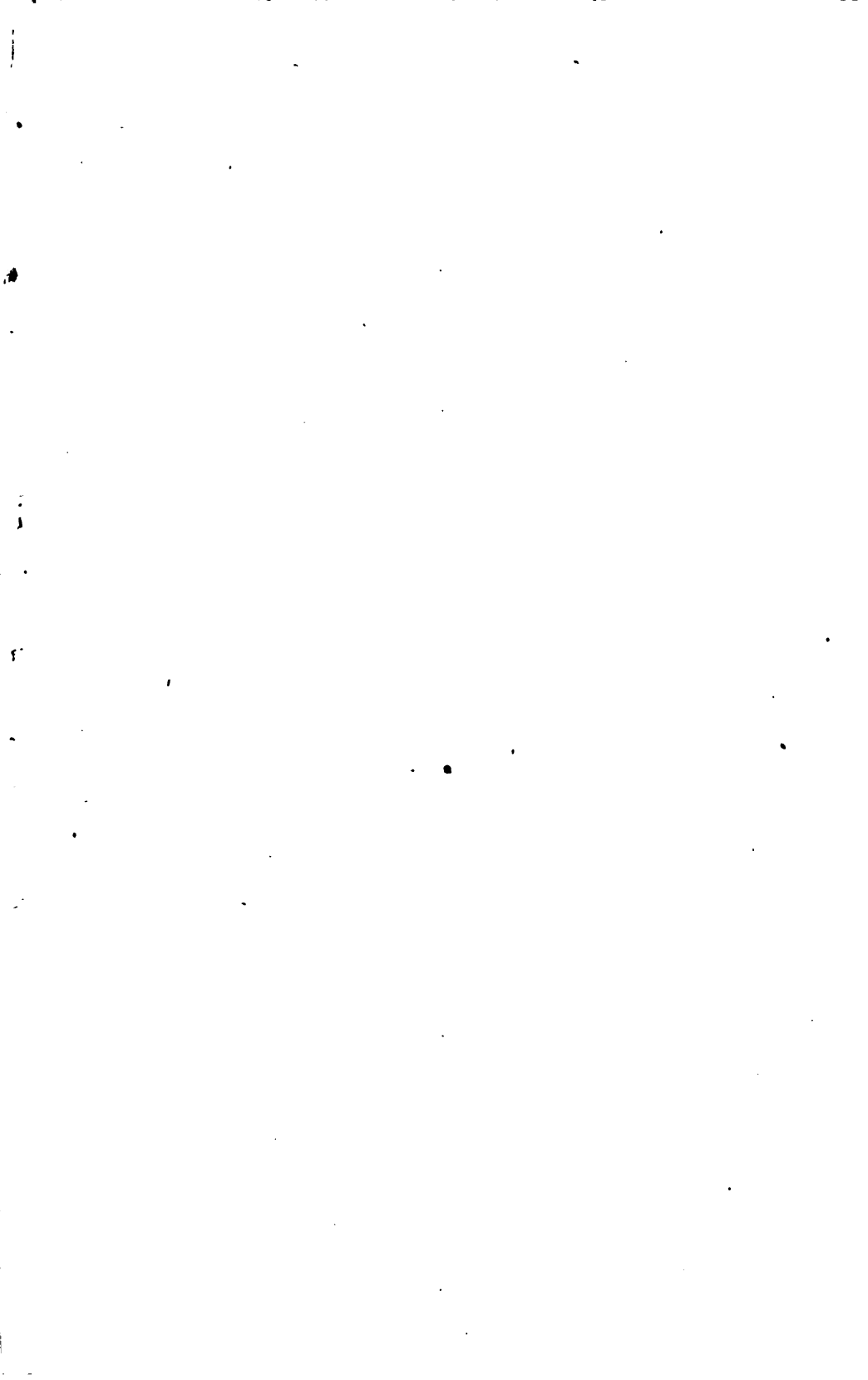


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PROCEEDINGS

CONFERENCE

Education in the South

THE SEVENTH SESSION

BIRMINGHAM, ALABAMA

DECEMBER 29 TO JANUARY 3, 1907

THE CONFERENCE WAS OPENED BY THE PRESIDENT  
OF THE SOUTHERN EDUCATIONAL ASSOCIATION  
AT THE BIRMINGHAM HOTEL





PROCEEDINGS  
OF THE  
CONFERENCE  
FOR  
Education in the South  
THE SEVENTH SESSION

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BIRMINGHAM, ALABAMA

APRIL 26TH TO APRIL 28TH  
1904

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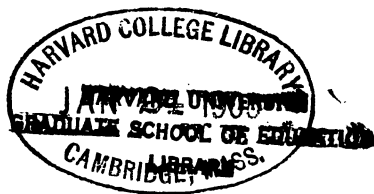
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## EDITOR'S PREFACE.

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The unavoidable delay in securing some of the more important manuscripts has delayed the publication of this volume. It is hoped that the Report will prove, however, an adequate record of one of the most interesting and most valuable sessions of the Conference for Education in the South.

As the editor of the Report was prevented, by illness, from attending the session, it is not unlikely that errors will be noted. Its publication has been possible only by reason of the kindly cooperation of Dr. Wallace Buttrick and Dr. George S. Dickerman; and the editor takes this opportunity to express his sincere appreciation of their courtesies.

It should be remembered, however, that the Report of the Conference has been made possible not by editors or speakers, but by those who builded the Conference itself. Among these, acknowledgement should be made to the people of the City of Birmingham—especially to Dr. J. H. Phillips, Superintendent of Schools. To his untiring and patriotic interest, to his wise foresight and signal executive capacity, it is largely due that the Seventh Conference for Education in the South attained high and honorable rank among American educational gatherings.

E. G. M.

MONTGOMERY, ALABAMA,  
December 3, A. D. 1904.



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REPORT OF THE PROCEEDINGS  
OF THE  
Seventh Session of the Conference  
for Education in the South

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OPENING SESSION

THE JEFFERSON THEATRE, BIRMINGHAM, ALA.,

TUESDAY, 8 P. M., April 26, 1904.

The Conference for Education in the South was called to order in the Jefferson Theatre at 8 P. M. by the President, Mr. Robert C. Ogden of New York City.

The address of welcome was delivered by the Hon. T. G. Bush of the city of Birmingham, Alabama. Mr. Bush spoke as follows:

T. G. BUSH.

Birmingham and the State of Alabama are to be felicitated on this-gathering within their limits of so many men of various callings from all sections of the country, prominent in their respective fields of labor, many of whom enjoy an enviable national reputation. The people of Birmingham have waited with pleasurable expectation your coming, and feel that your presence and deliberations will be helpful and inspiring. Upon this occasion, when Spring is upon us in all its emerald beauty, when there is resurrection of life in the material world, it is fitting that we should be filled with fresh and vigorous thoughts on subjects that concern the welfare of mankind, and receive new life and inspiration in such a noble work.

The object of this meeting is well known in this community

and throughout the country. One of its chief characteristics is that it is composed of men and women of culture, of wide experience, broad views devoid of selfishness, and hearts beating with sympathy for the needs of their fellowmen. Whether we be Northerners, Easterners, Southerners, or Westerners, and however much we may differ on some subjects by reason of difference of environment, customs and education, we can all stand on one common ground on questions concerning the uplifting of people of all classes in morals and education. Bad morals and illiteracy are our common foes. It is fortunate for the well-being of the human race that where Christian religion and civilization prevail, the means for the development of the moral, mental and physical nature of man are being provided in an enlarged and broader way as time progresses. Never in the history of the race in the leading nations of the world has so much money been expended and so much time been given to the development of the people of all classes in these three important features—the trinity of man.

Christian men seem to have vied with each other in all sections of the country in providing means for the moral development of the people, and as the result of these efforts we see dotted over the land, in the valleys and on the hillsides, places of worship—modest though they may be in many sections—and in the great centers of population in the cities of our country, magnificent piles which have been erected and dedicated to Christian worship and the teaching of Christian religion. Along with these great provisions for bettering the nature of man there have been millions spent in great educational institutions, both religious and secular, and no less amount in proportion in homes for the sick and afflicted.

But in the last two decades probably the greatest response to the needs of the people has been found in provisions that have been made for the education of the masses, until we have arrived at the point where the great cry is that every man and woman, and every child of school age in the land, should receive some form of education, and as far as possible be fitted for the field of labor that lies before them. The great effort to educate the masses has taken form in what is known as the public school system. And while this system with its present methods as adopted by the States and communities of this country is comparatively new, yet the idea that education of the children should be provided for

by taxation to support schools free to all, was the fruit of the seed sown by the early colonists in this country when they began to realize the importance of self-help and the need of an educated people.

From the time when the little school in Dorchester, Mass., in 1635, was organized to be supported by taxation on certain designated property, the idea of public schools supported by taxation began to expand and develop. Very soon the spirit was caught by other communities in Massachusetts, and little by little it has grown as our population has increased until we find in the present day and generation a system that is the marvel of the world and the very foundation and bulwark of our great republican government.

Along the line of march of this educational movement great men here and there have encouraged it and given new inspiration, and from the days of Benjamin Franklin, whose influence was so great for American education, more and more attention and aid have been given to this important work, this illustrious man having been the originator of public libraries in establishing the first library, known as the Junto, at Philadelphia. He recognized the power of the printed page and inaugurated a scheme for the instruction of children at a time when the ability to read and write was not common in the colonies. Franklin did not go so far as John Adams in providing schools for the masses, supported by taxation. Franklin encouraged educational and intellectual development and lent his influence in that direction. Adams, however, was very pronounced for general education, and wrote in 1775:

"The whole people must take upon themselves the education of the whole people, and must be willing to bear the expense of it. There should not be a district a mile square without a school in it—not founded by a charitable individual, but maintained at the expense of the people themselves."

Thus we will see that the education of the masses becomes a care and duty of the state. It will not do in this time and generation to depend upon self-education. We find some splendid specimens of self-education in the lives of men like Horace Greeley, Abraham Lincoln, Robert Fulton, Thomas A. Edison and others, but conventional education is the safest, as against the plan of self-education. Dr. J. L. M. Curry said, in an address on education:

"Let me affirm with emphasis, as an educator, as a patriot, as an American, that on universal education, or free schools, depends the prosperity of the country and the safety and perpetuity of the Republic."

These views are against the idea that individual donations must be relied upon. We have varied instances of generous, broad-minded men, who have been favored with wealth, giving in a most potential way to the establishment of great educational institutions. These have been conspicuous in the past, but that class is becoming more impressed now with the fact that they hold their great wealth in trust and many of them are willing to use it for the good of their fellow men. We have just been reminded since Andrew Carnegie began to seriously consider the question of using his great wealth for the help of others that he has spent so far \$100,000,000. Prominent rich men like John D. Rockefeller and others have given and are still giving their millions for educational purposes, showing they realize that the best development of our people must come along educational lines. This kind of help is necessary for establishing and sustaining great educational institutions.

It is not my purpose to discuss this important subject other than to refer to the great stride which has been made in the education of the children of this country in the last two decades. It is interesting, however, to note that as shown by the school statistics of the United States, in 1902 there were enrolled 16,000,000 of pupils as against 6,800,000 in 1870. The percentage of persons five to eighteen years of age enrolled was 71.54 per cent in 1902 as against 57 per cent in 1870.

It is particularly noticeable that the attendance during the session of the schools has risen from 4,000,000 in 1870 to 11,000,000 in 1902. A great increase has been noted in the length of the school term. In 1870 the average term of all schools was 132 days; for the year 1902, 145 days. It will also be noticed from the statistics that twenty-two years ago the percentage of male teachers was 43 per cent, while the past year it had fallen below 28 per cent. Those who know something of the influence of woman in the formative period of a child's character will not feel that the country has gone backward in this change.

But I would more particularly refer to the development in the South as to conditions which have attended education as pro-

vided in the public schools of the Southern states and the wonderful progress which has been made in the efforts of our people to reduce the percentage of illiteracy. It is hardly necessary to refer to the time when interest first began to develop in connection with the public schools in the South, more than to say that the impoverished condition of the Southern people following the Civil War prevented for a time the Southern states and communities thinking of anything other than to gather themselves together for the heroic struggle which they faced, as they contemplated the fact that life must be begun over again under the most distressing conditions of poverty. The South has not always been behind in matters of education, barring the establishment of public schools. Dr. J. L. M. Curry in speaking upon the topic "Education in the South Before the Civil War," said:

"In proportion to the population, taking man for man, negroes excluded from the population, the South sustained a larger number of colleges with more professors and more students at a greater annual cost than was done in any other section of the Union. The same was true of its academies and private schools. In the matter of public schools sustained by taxation and free to all who choose to attend, the South was far behind the North in the provision for universal education. No plans adequate for universal education existed."

He further states in his address: "When the Confederate soldier furled his flag at Appomattox there was not a Southern state that had its system of public schools, but now in organic law and in statutes universal education is recognized as a paramount duty. The newspaper press gives effective and intelligent support; party platforms incorporate public schools in the political creeds; state revenues are appropriated; local communities levy taxes; and scarcely a murmur of dissent is heard in opposition to the doctrine that free government must stand or fall with free schools."

It must be remembered that these words were spoken twenty-three years ago—when I suppose that Dr. Curry, with his optimistic views as to the provisions that would be made for the education of our people, could hardly have believed that such strides would be made as have been witnessed in the last decade.

You will probably on this occasion be more interested in the changes which have taken place for the past two decades in the Southern states.

The enrollment of pupils of all ages in the public schools increased from the year 1879 to 1902 nearly 300 per cent. Alabama, for instance, in the year 1870 had 141,312 enrolled; in the year 1902, 365,171; and there was a corresponding increase in the amounts expended for public schools. Alabama in 1870 expended \$370,000, and in 1902, \$1,057,905. It is quite interesting also to note that there has been a marked decrease in the percentage of male illiterates in the Southern states since 1880. For instance, in Alabama the percentage has been reduced from 49 per cent. to 32 per cent.; Tennessee, 36 per cent. to 20 per cent.; Georgia, 48 per cent. to 29 per cent.; North Carolina, from 46 per cent. to 27 per cent.

As an evidence of the increasing ability of the Southern states to better care for the uneducated, I call attention to the assessment of property in this state, which increased from 1880 to 1903, 120 per cent. We have reason to believe that the South has just entered upon its industrial development, and that very great improvement will be made in the agricultural interests. You have but to note that in the year 1880 there were only 584,000 cotton mill spindles in the South; now we have 6,900,000. If you could have visited this section of Alabama thirty years ago, you would have seen a sparsely settled country, apparently devoid of any prospects for the future, as against this marvelous, vigorous city of but a few years' growth, with the wonderful mineral development surrounding it.

We realize fully that with better education we will see the development of better citizenship, a higher conception of civic duties, a better understanding of the needs of the state, and power to discriminate as to character and capacity of men seeking office. An educated electorate is what every state needs and must have. Education gives us a higher conception of the rights of others, and thus a better understanding between employers and employees.

The legislature of Alabama has taken cognizance of the condition of child labor and has placed some restrictions on the employers that will be helpful to that class of labor. There is yet more to be done in that line. This legislation means better educational advantages for that class of labor.

We hope through your presence and encouragement to be stimulated to greater exertions in self-help. That is the great object to be obtained in perfecting and enlarging our school system.

We care but little for outside aid beyond good wishes, kind suggestions and words of encouragement. Any kind of pecuniary aid that would lessen our determination to see to it that ultimately all children of school age should read and write, and be aided to further advantages that would best fit them for their respective fields of labor, would be hurtful.

The present constitution of this State permits local taxation for school purposes, and I believe the sentiment is being built up to that end. Direct aid by appropriations from the United States treasury would, I fear, be harmful, and sooner or later would interfere with the splendid systems that prevail in the different states. Valuable aid in the way of donation of lands to the states has been given in the past, and I think would be helpful in the future to the extent of the government's resources in its ownership of lands within the different states.

It may be that the people of Birmingham are charged with being materialists by those who are only familiar with our city and district in a general way. The fact that from a housetop in the city smoke can be seen ascending from twenty-four furnace stacks, and the existence of sixty-one coal mines with numerous ore mines near these furnaces, all within the limits of this county, to say nothing of the steel and rolling mills and various manufacturing plants, would make it seem that the minds of our people are fixed most upon business enterprises. But when you come to know something of the public schools, with their splendid systems, and the hospitals for the care of the sick and helpless, the churches, and other philanthropic institutions, you will conclude that they are indications that Birmingham people have a mind and heart for other things than the accumulation of money. We have cheerfully opened the gates of our city and the doors of our homes to our distinguished friends and visitors in order that we may know them better and love them more. The city is yours. I think we will find that in the bosom of the citizens of the New England states, the Middle states, or the Western states, the same kind of heart beats that goes out from those who live under the Southern sun.

I had as well tell you a secret, as you will evidently find it out before you leave the city. When you see the women of our city and community, and know all their noble charitable works, their culture, their graciousness, and their sweet hospitality—you will be ours.



Following Mr. Bush's address of welcome, Mr. Robert C. Ogden delivered the annual address of the president of the Conference. Mr. Ogden said:

ROBERT C. OGDEN.

This is the Seventh Annual Conference for Education in the South. The small numbers at the three earlier convocations and the intimate social conditions of meeting made explanatory opening statements superfluous. The three later conferences have assembled under completely changed circumstances and each with its own special conditions. The wide-lying distances between the places of annual meeting, the greatly enlarged audiences, the varying personnel, the deepening interest, the national repute and widening influence of the Conference, have combined to make some account of its history and explanation of its character necessary for the information of each assembly that greets it with the welcome and hospitality of a new locality.

It was not my privilege to be an original member of this Conference for Education in the South, but in its second year I enlisted in the service more through personal loyalty to Drs. Curry and Frissell than because of any clear conception of its purpose. Examination of the printed records of the Conference reveals the spirit in which it was created and the fidelity with which its vital essence has been preserved.

Organized altruism must incarnate an ideal. Without spiritual life a fraternity becomes decadent. Therefore to assist us in the duty of continuing unimpaired the essence of this Conference it is well to recite some brief sentences from the expressions of faith and experience recorded by its former assemblies.

At the first meeting in July, 1898, the Conference made the following assertion by resolution: "Upon the principle that if one member of our Union of states suffers all the members suffer with it, the duty of the whole country to foster education in every part is manifest." In June 1899, the Conference recorded the opinion: "That the education of the white race in the South is the pressing and imperative need, and the noted achievements of the Southern commonwealths in the creation of the common school systems for both races deserve . . . the sympathetic recognition of the country and of the world at large." In April, 1901, the Conference

"reaffirmed its conviction that the overshadowing and supreme public need of our time as we pass the threshold of a new century is the education of the children of all the people. We declare such education to be the foremost task of our statesmanship and the most worthy object of philanthropy." In April, 1902, the declarations of the Conference opened with the words: "The unending campaign that this Conference met to further is a campaign not only for the free education of all the people, but for free education of such efficiency as shall make the coming generation of citizens of the Southern states the best trained men and women that an enlightened democracy can produce."

Each of these statements rings true to its predecessor; each is a link in a chain that, as it lengthens, not only retains all its original strength of principle, but creates a broadening environment of influence. This influence finds expression in several forms.

The Southern Education Board, the eldest child of the Conference, is now in the third year of continuous and earnest activity. It appeals by many methods to the people and educational authorities of the various states for an improvement of all conditions of public instruction—an organized propaganda, inspired by a zeal for the uplifting of the whole people physically, mentally, spiritually, through the beneficent power of education.

Associated with the Southern Board through a community of membership is the General Education Board, only a few months younger. From the office of this Board a constant investigation of local and state conditions, of institutions of every class, is going forward. It is already quite important to every worthy institution seeking private aid to be registered in the office of the General Education Board. Increasingly as the public understands the intelligence and justice that mark all its statements is the value of its endorsement prized by both donors and recipients. The Board has a national charter under which to administer such funds as may come to it for distribution.

These two boards are unique in character, original in forms of organization, peculiar in both the necessary division of responsibility and the unity of the work to be done. At some points each is vital to the other, and again each has responsibility that the other could not discharge.

Many in this audience have some information concerning these

boards, their personnel and their aims. Familiarity with their interior detail is essential to a comprehension of their character and scope. Few have this knowledge. This is my apology for a somewhat lengthy reference to a subject upon which this Conference should be fully informed.

It is a misfortune that I am at once a member of both boards and a presiding officer of this Conference. I will cheerfully admit apparent indecorum in my allusions to the boards. But these allusions are demanded by imperative duty to the audience and also to the larger public who will follow the record of these proceedings. The entire country has a debt of obligation to the executive secretaries of these boards. Press and platform give their utterances to the people of this land, the results of careful study, upon topics that deeply concern the national welfare. The men in the boards hold opinions that sometimes are divergent—rightly so, for they often represent distinct geographical, professional and economic points of view, honest discussion of which leads to accurate conclusion. But these groups of men see eye to eye with a mutual confidence in aim and motive so strong that the tie that binds cannot be broken. Out of it all comes “unofficial statesmanship,” sound, constructive, patriotic, that also finds printed expression and vocal utterance.

And now the aim of this unorganic organization is reaching the third stage of evolution in the kindred or associated State organizations. Virginia has just created an educational commission, a similar movement is taking form in Alabama, and the process will naturally go on from state to state. A community of interest will prevail. The form of it doth not yet appear. The conference lives happily with its children, the boards, and such will continue the relation with its grandchildren, the local committees born of the boards.

The several agencies connected with this movement for better public education and the atmosphere created by them is producing a valuable literature that photographs conditions. It is sometimes unwelcome. Irritating facts appear. Forbidding statistics emerge. Shall we oppose strength to strength? Shall we accept or decline the issue presented? Shall we be overcome of evil or shall we overcome evil with good? The best inspirations of life are born of the stern command of duty. The golden age of peace and good-will,

consequent upon universal wisdom, is far away, but here and there in many places throughout this sparsely settled land, from the far away Appalachian hills, from factory towns, from rural townships, from firesides, fields and shops is coming the demand for larger knowledge. Thus like the ringing of silver bells at evening comes the hopeful harmony that shall make the yoke of service, aye, and the burden of effort, light as we help fellow-Americans to the liberty that is the child of knowledge.

While the Conference is exceedingly simple, its membership voluntary and unconditional, its policy broad and liberal, it should, because of its powerful influence, be considered very seriously. In a very actual sense it is a dynamo and storage battery, unseen but potent, imparting power to many official, institutional and individual agencies that working in sympathy and harmony are creating greater educational light with the people at large and generally improved educational conditions.

Quite appropriate it is to notice that this Conference is very strong because of its very slight constitutional basis, and extremely simple official life. Truly of it may be said, "the letter killeth but the spirit maketh alive." With no creed but that of social service, with no condition of fellowship save that "whosoever will be chief among you, let him be your servant," with no small detail to distract from devotion to an object so evidently grand as to require no argument to any noble mind, its simplicity is wisdom, its weakness strength. While I make explanatory statements as to the rationale of the Conference, I make no argument for its right to exist. Such argument would but feed wilfully blind prejudice and thus would defeat itself.

The question is frequently asked, "Why should there be a Conference for Education in the South?" It is assumed that the absence of sectional educational organizations in the East, North or West implies that this one in the South is superfluous. It is an open question, not germane to our present purpose, whether the country would not be helped by other conferences similar in character to this. Detailed discussion, past and to come, based upon ascertained and proven facts, indicates a very special and unique demand for this Conference.

Credit for the original suggestion that created the Conference belongs to a New England clergyman, the inspiration came from

the Lake Mohonk Indian Conference. The quick approval, cordial response and personal co-operation from many Southern statesmen, clergymen and educators is spontaneous evidence that the demand had a basis in fact.

The Right Reverend Thomas U. Dudley, the Protestant Episcopal Bishop of Kentucky, was the first president, and the Hon. J. L. M. Curry, of Alabama, was his successor. The Hon. William L. Wilson, president, and members of the faculty of Washington and Lee University, professors from the University of Virginia, representatives from various institutions for both races, principally in Virginia and North Carolina, with a few Northern friends, made up the earlier membership. The executive work needed for the creation of the Conference was performed by Dr. Frissell, but it is quite likely that its survival of the Capon Springs period was entirely due to the earnestness, frankness, comprehensive grasp of conditions, and masterful presentation of facts by Dr. Curry and President W. L. Wilson. A few of the hearers were so deeply impressed that when the crisis of changed conditions appeared it was resolved by certain persons that the Conference must live—and it has lived, without the aid of an incubator.

From these great leaders our earlier lessons were learned. They were men of plain speech. We would hardly dare follow in their train with descriptions of illiteracy, the limited facilities for popular education, the educational apathy of a large portion of the people, the small public resources and the consequent limitations upon the revenues for public schools. Equally frank were they in stating the causes of the conditions—slavery, the poverty resulting from the sacrifices of war, the disintegration consequent upon reconstruction measures which General Armstrong has epitomized as a “bridge of wood over a river of fire,” the exacting demands of economic reorganization, the universal strain of labor for livelihood; the various questions presented by the presence of two races under peculiar conditions, strangely separated but curiously united in the same civilization.

The emphatic statements in the first convocations of conditions and causes lead clearly to the conclusion that this Conference for Education was called into existence by the needs of a situation peculiar to the South.

Dudley, Wilson and Curry no longer appear in the meetings of

the Conference. We reverently pronounce their names in a minor key as we take up the movement to the measured echo of their forward march. Our lines of inspiration run backward to these men. The vitality of their testimony inspires further investigation and the accumulation of facts develops a field so broad and a need so great that we may respectfully question whether they ever comprehended the immense proportions of the case now being so rapidly revealed.

The conditions of education in the South have furnished a field for interesting study to many educators. The discussions of this Conference and the administration of the two boards have evolved a spirit of investigation. Great service has been rendered not only by the secretaries and some members of the boards, but also by presidents and professors in the universities, by governors and educational executives in various states. The great original sources of information are the United States Census and the reports of the United States Bureau of Education. But the knowledge derived from these great storehouses of statistics is made luminous, popular and instructive, through the painstaking work of the aforesaid trained observers whose artistic faculties of analysis and combination transmute dry facts into living pictures, artists whose arithmetical pigments are wrought into compositions that touch the heart-strings of all who love the land we live in and the children who are the makers of future America.

The results of such study demonstrate again that this Conference for Education is a concrete response to an existing need of the South. But more than this—familiarity with the facts cannot fail to prove the right of the Conference to an ever-growing abundant life.

The claim that although this organization is adapted to the particular need of one section of the country, it yet should command the interest of good Americans throughout the land, is without doubt well founded. A sympathetic response may be expected just in proportion to an intelligent understanding of the conditions. Evidence of this appears in the opening passage of Dr. William De Witt Hyde's review of the educational progress of the year, presented at the annual convention of the National Educational Association at Boston last July. It reads:

"Throughout the South, under the wise guidance of the South-

ern Education Board, with the judicious aid of the General Education Board, and mainly through the heroic efforts of the Southern men and women themselves, a movement is going on which has all the enthusiasm, the diversified agencies, the massing of forces, the raising and expenditure of money, the distribution of literature, the organization of conferences, the utilization of the press, which mark a great political campaign. Out of this united effort are coming increased appropriations by the states, a great extension of local taxation, improved schoolhouses, consolidated schools, great free summer schools for teachers, improved courses, lengthened terms, higher salaries, better teaching, expert supervision. This is the most hopeful feature of the educational progress of the year; and at the meeting of the National Educational Association in New England, here in this city of the Puritans, it is an especial privilege to award the well-earned palm of greatest educational progress during the year to the splendid labors of our brothers and sisters of the South."

An explanation of the life of this Conference would be deficient and misleading if it failed to recognize that the Conference owes much of its continued growth and broadening influence to the sympathy and support of the higher institutions of learning. The great universities and some of the leading colleges of the North have been represented in the membership year by year, and the higher institutions of learning in the South have been constant and generous in their sympathetic aid. But the Conference is not merely an organization of educators. It is a popular body. Business men and professional men, public-spirited citizens, patriotic women, good people of various stations in life, attend the meetings in such numbers that no buildings used for the sessions in the several cities that have thus far made the Conference welcome have been equal to the audiences desiring to attend. It is thus far unique. Associations for the promotion of local public interest in education or in some special study are not rare. Great professional organizations exist, notably the National Educational Association, with its splendid executive equipment and truly national character. But it has remained for this Conference to command the direct interest of eleven states and sympathetic representation from as many more in a movement to influence the people, and especially the rural people, in the development of a larger interest in and intelligent demand

for improved popular education. This fact is so significant and important as to require especial attention and wide publication.

The ordinary citizen has a duty to perform in respect of public intelligence. Democracy is a social organization. Political liberty demands a solemn surrender to social service. No man rightly understands the truth of democracy until he recognizes its demand for the greatest nobility of self-sacrifice. True democracy is Christ-like; its essence is that of charity and love; it suffereth long, and is kind; envieth not; vaunteth not itself; seeketh not its own; is not easily provoked. It has been said, by whom I know not, that the greatest American failure is found in the lack of civic self-sacrifice, that the greatest American success is the development of certain individuals of the highest type, and the greatest American hope is that the body politic may rise even by the slow process of social evolution toward the ideals presented by these prominent individuals.

It is the duty of a conference to confer. This convocation will fall far short of its opportunity if the several representative groups of citizens here assembled fail to get a more accurate conception of mutual relations and responsibilities in respect of public education, and especially of rural public education, in the South. To be more direct, I would say to my brother men, men of my own group—business men, men in trade, manufacturing, transportation, finance—that we especially have lessons to learn at this Conference. As a rule we have not cared to be informed upon our civic duties. In more than one sense we have considered ignorance the synonym of bliss. To educators and educational officials we have been too much content to leave the whole question of public educational responsibility. Too apt we are to pay our taxes with reluctant tardiness after swearing down an appraised valuation, thus justifying the satire that in so doing we exercise the highest and most sacred right of citizenship.

The question often rises unbidden, "Why should I pay taxes for the education of other people's children?" The question suppressed begets degradation of spiritual life even though it hold the mirror of truth to personal meanness. The question *uttered* is less ignoble, for only error born of ignorance would inspire expression to the thought. Perversity is more blameworthy than ignorance. How true the epigram coined by one of our number, "Ignorance



cures nothing." Whatever the cause, brutality or vacancy, for opposition to taxation for education the result is the same—intellectual race suicide.

The proposition seems clear and accurate that the one supreme and special end to be secured here is the sympathetic accord of the citizen, the educator and the official. The place is appropriate. Business is pregnant in this city of Birmingham, that proudly echoes back across the sea the name of an adopted parent, both proclaiming throughout the world the triumphs of brain and brawn, of progress and prosperity; Birmingham the antiphon of Pittsburg, the great industrial center of the New South, the municipality that in two decades has placed Alabama second only to Pennsylvania in the production of iron. The vicinage reminds us that commerce is the servant of education and civilization. Fitting, then, the time and place in which to recognize the dictum of the highest educational authority in this country that business is to be numbered with the professions, and that the distinction is not merely a graceful courtesy. It is the recognition of a condition that pervades all education. Manual training, domestic science, the fine and industrial arts as parts of primary and secondary education, economic, scientific and technical training for business in the higher institutions—all recognize the fact that the world's work demands technically instructed workers.

The aristocracy of education has passed. The importance of the average citizen is more than ever apparent as the experiment of our democracy proceeds in its evolution. Not the least present evidence of this fact is the appeal of this Conference to the business man and the chance here given him to get a broader and better definition of democracy. And there is something beyond this. If the statement already made concerning the attitude of higher education to business is true, the indication is plain that scholarship, recognizing the sentiment born of the social and economic forces of the present age, is holding forth the right hand of fellowship to business. Time was when soldiers and ecclesiastics furnished the majority of the people's heroes, but the time is now when captains of industry, masters of finance, creators of communication and transportation, will supply the men whom the people delight to honor.

Fitting, then, the time and place for business men to recognize

the door of opportunity held open by the hand of education. From this place let intelligence, statesmanship and social service contradict in tone and terms that cannot be mistaken the bad ethics and worse policy involved in the fallacy that taxation for education is a sacrifice for either the citizen or the corporation. The acquisition of knowledge by the mass of the people has material and economic value. Real progress pauses for the popular recognition of the fact. This Conference has a serious share in the perception of the fact and the expression of the reply.

Enough has perhaps been said to indicate the ease of association and co-operation between the educational and material professions. What, then, of the official? The complaint is not local nor confined to places dominated by either of the great political parties that politics are the bane of public education. The complaint has a large basis of truth, and the difficulty should be removed. This complaint, like many others upon which pessimism fattens, sings loudest from the silent places of the evil. The demands of intelligent public sentiment considerably enforced have omnipotent power. Between the teacher and the official stands the citizen. Let him extend a kindly hand each way and the magic power of intelligent sympathy will twist the three-cord cable of progress so strongly that it may not be easily broken.

Out from the Hampton School there went, years since, a good negro that by sharing the knowledge gained at the school with his neighbors of both races doubled the potato crop of his county. On the same principle there are school districts and whole counties scattered through the South in which one educated, forceful, tactful, white citizen, beginning single-handed and alone, has so inspired teachers, officials and neighbors as to increase a hundredfold the quality and quantity of public education. A single phrase settles the point in our present discussion. It voices itself to each delinquent, "Go thou and do likewise."

And now, assuming that the historic spirit of the Conference is understood, that its right to continued existence because of a prevailing need is admitted, that its parental relation to other organizations has not been obscured by explanation and that larger opportunities for usefulness are clearly before it, I have the privilege to commend to your consideration the admirable program prepared by the vice-president of the Conference, a citizen of Ala-

bama and executive secretary to the Southern Education Board, Mr. Edgar Gardner Murphy, with the assistance in an hour of need of Dr. Wallace Buttrick, secretary of the General Education Board.

It may be very readily said that the speakers make the program. In a sense they do. But what of the man that must bring topics and talkers into symmetrical succession, through worry and work? The distinguished men needed for such an occasion as this are human and the unexpected is the only absolute certainty. Thus it comes about that the maker of our program, dealing with men from remote places, finds that sickness and unforeseen obligations enter the most distinguished circles and many kaleidoscopic changes must occur before a proper program confronts the audience. Therefore I ask appreciation for the labor demanded by the executive work for the intellectual repast that the succeeding sessions of this Conference have reason to expect.

For a few moments more I must ask your attention to a sorrowful topic. We are here this evening by invitation from the state of Alabama. All who were at Richmond a year since will recall the presentation of this invitation by several citizens of this commonwealth. Prominent among them was the Hon. Joseph B. Graham, of Talledega, field agent of the Southern Education Board. All that heard his cordial message will recall the grace and sincerity of his utterance, the charm of his manner, the attractiveness of his personality. Also we remember the forceful style of his later address upon local taxation for education. Little did we then expect that coming here in response to his invitation, we should miss him from the ranks of welcoming friends. In the early days of July last, just as he was about starting from his home city for a journey in the interest of the Board, his precious life was suddenly taken by a railroad accident. Explanation of the mysterious Providence that removed him in all the rich maturity of his splendid young manhood is impossible.

The sympathy of this Conference goes forth to the desolated home. His associates in the work for the people personally mourn for him, and the cause to which so much of his effort was devoted is poorer in its loss of his unique power and unselfish devotion. This Conference is young in years, but is yet old enough to have a sacred roster of noble names of those who have passed from the

field of active work. Bright in this golden list so long as our personal memories shall last will shine the name of Joseph B. Graham. As we close up the ranks and accept the legacy of added responsibility created by this latest bereavement let the solemnity of duty find inspiration from the fidelity of his great example.

The president of the Conference, having completed his annual address, then introduced the Rev. Bishop Charles B. Galloway of Mississippi, who spoke as follows upon "The South and the Negro."

### BISHOP GALLOWAY.

The subject of this hour's discussion is not of my selection. With the honored invitation to accept a place on the program of this great convention came also the request that I should speak on "The South and the Negro." The distinguished honor of this request was accorded, not because I have capacity to speak on this subject by the authority of fuller and more accurate knowledge than others, but rather because I live in the South and am a friend of the negro.

Some acquaintance with this section and its citizenship I ought to have gained from life-long residence and eager observation and unwavering devotion. From my birth to this good hour I have lived in Mississippi—the most intensely Southern of all Southern states—and where, because of their immense numbers, the so-called "problem" of the negroes is most acute. It is, therefore, not for want of opportunity, if I lack information, or am possessed of misinformation.

I shall speak to-night with perfect candor, if not with approved wisdom, and I appear not as the partizan of an idea, but as an ambassador of the truth and a lover of my country.

In offering some thoughts on the subject assigned I shall not review ancient history, but consider present conditions. It is time for us to cease discussing who is most responsible for American slavery. Present duty has been neglected in an acrimonious wrangle over history. For, after all, the only difference between the South and the North on the slavery question is the difference between father and grandfather. My father was connected with slavery, and so was their grandfather. Our memories are only a little more vivid because somewhat shorter.

I would not presume to speak dogmatically as to the mind of God with reference to the future status of the negro. Into that infinite and holy realm I have neither capacity nor temerity to enter. On what specific lines the race will move through the coming centuries, I dare not attempt to prophesy. But I do know that all our dealings with these people should be in the spirit, and according to the ethics, of the Man of Galilee. What is best for them now should be the measure of present duty, leaving the future to His hands who knows the end from the beginning. And we must insist that the negro have equal opportunity with every American citizen to fulfil in himself the highest purposes of an all-wise and beneficent Providence.

Whatever the cause or causes, there is no disguising the fact that there is great unrest and growing discontent among the negroes of the South. They are beginning to feel friendless and hopeless. The frequent lynchings that disgrace our civilization, the advocacy by some of limiting to the minimum the school advantages provided for them, and the widening gulf of separation between the younger generations of both races, have produced a measure of despair.

There are few negroes in my native state of Mississippi, the owners of property, who would not sell out at a fair valuation. Many of the thriftiest and most conservative feel, whether justly or not, that sentiment is so hostile to their race as to make all their values insecure. And as opportunity offers they are quietly leaving the sections in which they have long lived and labored.

We need not close our eyes to the inevitable. We are soon to face industrial disaster unless conditions are radically changed. Our cotton lands will lie fallow and our fertile fields cease to yield their valuable staples. Already the scarcity of labor is the despair of large landowners.

To improve or remove these strained relations is the duty of every Southern patriot who believes in the industrial and commercial future of these parallels.

Unfortunately for this question, and for the best interests of both races, it has not been eliminated from local and national politics. So long as it furnishes an easy and exciting issue for contending partizans, there will be little opportunity for constructive statesmanship to deal wisely with the stupendous problem.

It requires but little ability to excite the fears and inflame the

prejudices of a people. Any street urchin can shout "Fire!" and stampede an audience, even when there is no danger. And if there be some occasion for alarm, the panic becomes wild and uncontrollable. Then it is men refuse calm counsel and wise suggestion. So it is with the social and political issues that may be used to play upon the fears of the masses.

The old cry that "white supremacy" may be imperiled is a travesty on Anglo-Saxon chivalry. With every executive, judicial and legislative office of the state in the hands of white people and with suffrage qualifications that have practically eliminated the negro from political affairs, the old slogan is the emptiest cant.

This is no question for small politicians, but for broad, patriotic statesmen. It is not for non-resident theorists, but for practical publicists; not for academic sentimentalists, but for clear-visioned humanitarians. On a subject of such vital concern to state and nation, passionate declamation and partizan denunciation are to be deplored. Oh, that some patriot may arise, with the prescience of a statesman and the vision of a prophet and the soul of an apostle, who will point out the path of national duty and guide our people to a wise and heaven-approved solution of this mighty problem!

But for some of the acute phases of this question the South can be acquitted of blame. The once beautiful and pathetic attachments of the older people of both races were rudely severed, not alone by the shock of war, but by the fanatical unwisdom of certain boasted benefactors.

Mistakes that have become a tragedy were made by some misguided persons who came South after the war to be the political teachers and leaders of the negroes. Representing themselves as the only friends of the recently emancipated race, they made denunciation of former slave-owners an apology for their presence, and a part of the negro's education. That policy only complicated the difficult problem. It poisoned the spirit of one race and aroused the fierce antagonism of the other. Hate was planted in hearts where the seeds of love should have been sown, and races that ought to dwell together in unity were separated by bitter hostility. The times of such folly are gone, but their tragic results are our mournful heritage.

In the study of this momentous question some things may be considered as definitely and finally settled:

First.—In the South there will never be any social mingling of the races. Whether it be prejudice or pride of race, there is a middle wall of partition which will not be broken down.

Second.—They will worship in separate churches and be educated in separate schools. This is desired alike by both races, and is for the good of each.

Third.—The political power of this section will remain in present hands. Here, as elsewhere, intelligence and wealth will and should control the administration of governmental affairs.

Fourth.—The great body of the negroes are here to stay. Their coerced colonization would be a crime, and their deportation a physical impossibility. And the white people are less anxious for them to go than the negroes are to leave. They are natives and not intruders,

Now let us consider some of the duties we owe these people, committed to us as a trust.

First.—They must be guaranteed the equal protection of the law. To do less would forfeit plighted faith and disrupt the very foundations of social order. All the resources of government should be exhausted in protecting innocence and punishing guilt. There should be no aristocracy in crime. A white fiend is as much to be feared as a "black brute." The racial line has no place in courts of justice. Offenders against the peace and dignity of the state should have the same fair trial and the same just punishment, whatever their crime or color of skin.

And the majesty of law must be enthroned and sustained. When its sanctions are disregarded and its mandates are not respected the very foundations of government become insecure. If confidence is destroyed in the decisions of courts there is no protection for life and property. We have reason for real alarm at the phenomenal growth of the spirit of lawlessness. And it is not confined to any one section of our great country. I give it as my deliberate judgment that there is never an occasion when the resort to lynch law can be justified. However dark and dreadful the crime, punishment should be inflicted by due process of law. Every lyncher becomes a law despiser, and every law despiser is a

betrayers of his country. The lynching spirit, unrestrained, increases in geometrical progression.

But there are indications of a better day. After our night of sorrow, there is promise of a more hopeful morning. Our best citizens are becoming alarmed and public sentiment is being aroused. A camp of Confederate veterans in Mississippi, composed of heroic men who feared not the wild shock of battle in contending for what they believed to be right, recently passed some vigorous resolutions against this spirit of lawlessness, in which occur these strong words: "Mob violence is antagonistic to liberty, and ultimately leads to anarchy, desolation and ruin." And in this ringing utterance they voice at once the deep conviction and profound humiliation of our best citizenship. We have a good people in our state, loving justice, hating wrong and despising unfairness. They are ready to uphold the majesty of the law when demands are made upon them.

Second.—The right education of the negro is at once a duty and a necessity. All the resources of the school should be exhausted in elevating his character, improving his condition and increasing his capacity as a citizen. The policy of an enforced ignorance is illogical, un-American and un-Christian. It is possible in a despotism, but perilous in a republic. It is indefensible on any grounds of social or political wisdom, and is not supported by any standards of ethics or justice. If one fact is more clearly demonstrated by the logic of history than another, it is that education is an indispensable condition of wealth and prosperity. This is a universal law, without exemption or exception. Ignorance is a cure for nothing.

"It is strange, indeed," says Mr. Murphy, "if education—a policy of God long before it was a policy of man, a policy of the universe long before it was a policy of society—were to find its first defeat at the negro's hands."\*

Of course, educational methods may be unwise and inadequate, and educational auspices may be unfortunate and unwholesome. In such event the proper course is not to close the school, but to change the methods—not to stop the teaching, but to improve the teachers. "The repression of it will result, not in its

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\*PROBLEMS OF THE PRESENT SOUTH, by Edgar Gardner Murphy; The Macmillan Co., New York; p. 59 fol.



extinction, but in its perversion." That results have been disappointing, there is no room to doubt. Even the most sanguine and sentimental must admit that a good deal of prophecy has not been fulfilled. Yet progress has been made, and we have much to inspire hope and encourage effort.

Several years ago when standing before a great audience in Tremont Temple, Boston, it gave me pardonable and patriotic pride to utter these words: "I come from a state where liberal and equal provision is made for the education of our colored children in the common schools. And there is practically no sentiment in favor of withholding from them the best possible scholastic advantages. Whatever doubts some may entertain, all are united and fixed in the purpose to test the virtue and potential force of education in solving the gravest question that has ever been presented to the people. It is written in the organic law of the state, and has become the settled policy of our people."

I deeply regret, Mr. President, that it is impossible for me to repeat so emphatically those words this evening. Some of our good people—not a majority, I am glad to say—have become so disappointed over educational results that they have almost reached the point of despair. Impatient in their desire to see larger returns from well-meant efforts and liberal appropriations, they have raised the question as to the wisdom of a radical change of policy. I am sure, however, that the facts do not justify their honest fears.

But what would be the effect of a policy of suppression? Suppose we close the thirty thousand negro schools of the South, what would be the result? Let Dr. Curry tell us: "Ignorance more dense, pauperism more general and severe, crime, superstition and immorality rampant." We would not survive such a policy. The boasted strength of our governmental institutions could not endure the strain. We cannot have a democracy for one class of our population, and a despotism for the other. We cannot elevate and subjugate at the same time. And, above everything, let us be just. I am jealous for my people, that they be not amenable to the charge of injustice. We must keep our covenants. The utterance of a distinguished political leader of my state I make my own:

"There is nothing so unprofitable as injustice. There is nothing that will react with such deadly effect upon the character of

any people as the practice of wrong and oppression upon the weak and helpless. The denial of opportunities for education to the negro can be justified upon no good grounds. It ignores the teachings of Jesus. It is contrary to the genius and spirit of Christianity. It proposes a solution of the problem which is at variance with the fundamentals of our religion. Nothing could ever justify it, even to our consciences."

And that view is held by the greatest leaders of the South. No man who ever represented my native State of Mississippi in the highest councils of the nation more correctly interpreted her truest thought on all great issues than did L. Q. C. Lamar. And no man among us ever had a more enthusiastic following. His great deliverances became the accepted doctrines of his people. A profound political philosopher who never contented himself with a surface view of any subject, and who had unconcealed contempt for mere partizan harangue, he gave to every question which concerned the welfare of the state and nation the sincerest and most patriotic consideration.

When a measure was pending in the Senate proposing national aid to education, Mississippi's distinguished Senator gave expression to matured views that commanded the applause of the entire state. A few sentences from that great speech may be reproduced with profit. Northern Senators had intimated lack of confidence in the state's educational authorities to distribute the fund equitably, and suggested amendments to the bill. Senator Lamar said:

"I say with entire confidence that this distrust is not deserved; that Senators are mistaken as to the state of feeling in the South with reference to the education of the negro. The people of the South find that the most precious interests of their society and civilization are bound up in the question of his education—of his elevation out of his present state of barbarism. I shall enter into no argument upon that subject. I intended to read some authorities on it, but my friend from South Carolina (Mr. Hampton) has anticipated me."

After quoting from Dr. Mayo, Professor Smart and other Northern educators, who had been South and had applauded the heroic efforts of the Southern people to educate both races alike, Senator Lamar further said:

"The problem of race, in a large part, is a problem of illiteracy. Most of the evils, most of the difficulties, which have grown up out

of that problem have arisen from a condition of ignorance, prejudice and superstition. Remove these, and the simpler elements of the question will come into play with a more enlightened understanding and a more tolerant disposition. I will go with those who will go furthest in the matter."

In educational statesmanship, no voice has been more potential in America during the past quarter of a century than that peerless Southern leader, the late Dr. J. L. M. Curry. The echoes of his marvellously musical voice will continue to thrill the hearts of American patriotism like the inspiring notes of a bugle. Alas! that he is not a conspicuous figure in this convention to-night. In a masterly address before the constitutional convention of Louisiana, a few years ago, he spoke these grandly eloquent words:

"The negroes, unlike alien immigrants, are here not of their own choosing, and their civil and political equality is the outcome of our subjugation. Neither their presence nor their civil equality is likely to be changed in our day. The negroes will remain a constituent portion of the Southern population and citizenship. What are to be our relations to them? Are they to be lifted up, or left in the condition of discontent, ignorance, poverty, crime, barbarism? Shall one race have every encouragement and opportunity for development for higher civilization, and the other be handicapped and environed with insurmountable obstacles to progress? Are friction, strife, hatred, less likely with the negro under stereotyped conditions of inferiority than by the recognition and stimulation of whatever capacities for progress he may possess? Shall we learn nothing from history? Do Ireland and Poland furnish us no lessons?"

Wise words and wisely spoken. By these principles, so eloquently enunciated by our great leaders, the country will unflinchingly stand. Whatever the discouragements and seeming failures, the policy inspired by Christianity and vindicated by history will not be reversed. And in all the coming years that which will be spoken of most to the honor of the South was that, out of the wreck and ruin of war, with little left but the charred and scarred remains of fire and tempest, she gave with an almost lavish hand to the education of the negroes. Every line on that page of her brilliant history will be glorious with the unstinted praise of the civilized world.

From the declaration that education has made the negro more immoral and criminal, I am constrained to dissent. There are no data or figures on which to base such an indictment or justify such an assertion. On the contrary, indisputable facts attest the statement that education and its attendant influences have elevated the standard and tone of morals among the negroes of the South. The horrid crimes, which furnish an apology for the too frequent expressions of mob violence in these parallels, are committed, almost without exception, by the most ignorant and brutal of the race. I have been at not a little pains to ascertain from representatives of various institutions the post-collegiate history of their students, and I am profoundly gratified at the record. I believe it perfectly safe to say that not a single case of criminal assault has ever been charged on a student of a mission school for negroes founded and sustained by a great Christian denomination.

"To school the negro," says a certain editor, "is to increase his criminality. Official statistics do not lie, and they tell us that the negroes who can read and write are more criminal than the illiterate. The more money for negro education, the more crime. This is the unmistakable showing of the United States Census."

Now, I do not hesitate to affirm that the United States Census shows unmistakably exactly the opposite—that education has decreased crime. A careful study of the exact figures will show that the proportion of negro criminals from the illiterate class has been 40 per cent. larger than from the class which has had school training. And when we consider further that it is naturally and notoriously easier to convict a poor negro of any crime than a white man who has influential friends and well-paid counsel, the strength of the statement is irresistible and unanswerable.

Joel Chandler Harris, the distinguished author and political philosopher, whose interpretation of the Southern negro has given him world-wide and immortal fame, in a recent article in the *Saturday Evening Post*, gives this emphatic testimony:

"The idle and criminal classes among them make a great show in the police court records, but right here in Atlanta the reputable and decent negroes far outnumber those who are on the lists of the police as new or old offenders. I am bound to conclude, from what I see about me and from what I know of the race elsewhere, that the negro, notwithstanding the late start he has made in civilization

and enlightenment, is capable of making himself a useful member of the community in which he lives and moves, and that he is becoming more and more desirous of conforming to all the laws that have been enacted for the protection of society."

The Hon. W. M. Cox, of Mississippi, prominent in the political councils of his state, for years a leading figure in our state legislature, and a scholar, has given his judgment on this question, which perfectly accords with my own observations. He says:

"When I consider all the circumstances of the case, the negro's weakness, his utter lack of preparation for freedom and citizenship, and the multitudinous temptations to disorder and wrongdoing which have assailed him, the wonder to me is, not that he has done so ill, but that he has done so well. No other race in the world would have borne itself with so much patience, docility and submissiveness. It is true that many grave crimes have been committed by negroes, and these have sorely taxed the patience of the white people of the South. I do not blink at their enormity, and I know that they must be sternly repressed and terribly avenged. But I insist that the entire race is not chargeable with these exceptional crimes, and that the overwhelming majority of the race are peaceable, inoffensive and submissive to whatever the superior race sees fit to put upon them. Their crimes are not the fruit of the little learning their schools afford them. They are the results of brutish instincts and propensities which they have not been taught to regulate and restrain."

And in this scheme for their education a constructive statesmanship suggests that proper training be provided for those who may become the teachers and wise leaders of their people.

The true theory of negro education in the South has been admirably stated in these words: "The rudiments of an education for all, industrial training for the many, and a college course for the talented few." The thirty thousand negro public schools of the South, on which \$7,500,000 are expended annually, and for which we have spent \$125,000,000 since 1870, must be supplied with competent teachers of that race.

To every man among them with the evident qualities of leadership, we should lend our Christian sympathy and a helping hand. President Tucker, of Dartmouth College, was entirely correct when he said: "I believe with a growing conviction that the salvation of

the negro in this country lies with the exceptional men of that race." And those, who have studied the philosophy of Christian missions and the progress of civilization, will tell you that the same is true of all the peoples of the earth. We train and Christianize the exceptional men who are to be the real redeemers of their race, whether in China, Japan, India or Africa.

Professor Max Muller gives authoritative and conclusive testimony on this momentous matter: "The intellectual and moral character of a nation is formed in schools and universities, and those who educate a people have always been its real masters, though they may go by a more modest name."

When Professor Tholuck reached the fiftieth anniversary of his great career as teacher of theology at Halle, he received hearty and grateful congratulations from pupils and friends in all parts of the German Empire. The Emperor sent him the decoration of the Order of the Black Eagle. Students, with torches, marched in procession past his windows, singing one of Luther's immortal hymns. What a significant and appropriate tribute to one of the mightiest forces in the empire! The man who was fitting teachers and preachers to mould the moral and religious thought of the nation, might well receive recognition and honor from the throne itself. For without the security given the empire in the ethical and religious instruction of the church and school, the throne itself would become unsteady, and the crown would rest uneasy on the Emperor's anxious head. And if for an empire, how much more important for a republic in which every citizen is a sovereign and peer of the realm.

Other phases of this problem of the nation I have not time to consider. Already I have trespassed too long upon your patience.

My message is to the younger people of the South. Into their strong hands the country is soon to be committed. The facts of history eloquently confirm the wise observation of Goethe, that "the destiny of a nation at any given time depends upon the opinions of its young men who are under twenty-five years of age." Upon them must devolve the solution of this problem. It requires great wisdom and long patience. But God rules, and right the day must win.

Young men of my country, in everything dare to do right.

Have faith in God and the future. Stand by the underlying principles of our great republic, and the coming years will vindicate your manly independence and uncorrupted patriotism. Kepler, the great astronomer, who won for himself the title of "legislator of the skies," rejoiced more in truth than in titles, in honor than in honors. When his work, "The Harmonies of the World," was first published, he said: "I can afford to wait a century for a reader, since God Himself waited six thousand years for an observer." And so every man who is dominated by honest convictions and is inspired by a righteous ambition to promote the best interests of his country can well afford to abide the certain and triumphant vindication of the future.

After some brief announcements the Conference adjourned to meet the following day at 10 a. m.

## SECOND DAY, APRIL 27, 1904.

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### MORNING SESSION.

The Conference was called to order by the president at 10:30 a. m. in the Jefferson Theatre. Under the head of "Reports From the Field," the first address was delivered by the Hon. H. L. Whitfield, Superintendent of Education for the State of Mississippi. Said Mr. Whitfield:

#### H. L. WHITFIELD.

In my opinion what the South most needs is fully to realize that what is best in her material life can be reached only as a result of the proper training of her people; that her material development cannot possibly be in advance of the development of her people; that she must formulate a definite and comprehensive policy and with patience work out in an orderly way her own salvation. In other words, the paramount issue of the South is the proper education of the children of the South. Our people must be made to see that this is the first, the logical, the necessary step to take. We cannot hope for our best development until all the formulators of opinion be made to know that no development in the South can be any better than are the schools of the South. Whenever we can get the thinking South, without regard to calling, fully to comprehend this truth, in my opinion her problems will have been largely solved. We not only need larger school budgets, but we need all our people to realize what it means to educate, and that the education of the children should not be wholly relegated to school-teachers, but that every individual with an interest in his state and country should contribute at least a part of his best thought to this



question to the end that the best methods may be employed and the best results obtained.

I long to see the time when the press will discuss all the questions appertaining to public education with the same intelligence that it does good roads, diversified industries, better methods of agriculture and politics. Whenever we give the proper consideration to causes, effects will take care of themselves.

I am glad to report that public sentiment in Mississippi is fast crystallizing along this line; her people are fast coming to the conclusion that she cannot expect anything better in her life than she makes her schools, the highest evidence of which is the progress, at great sacrifice, she has made within the last two years.

Before entering upon the discussion of the question of local taxation in Mississippi, I will discuss briefly what should be the unit of local taxation in the South. My own experience in the work has resulted in changing my convictions on this subject. I originally thought that a large part of the revenues for the support of the schools should be raised in the school districts, but after carefully going over the field I am now satisfied that it will be years before this principle of district taxation can be practically applied in the rural districts of the South. Population is so sparse and property values so small that it is practically impossible for a large majority of the rural districts in the South to sustain their own schools; and if our laws permitted rural districts to cut themselves off from the remainder of the county and levy taxes for their own support, the result would be that the stronger communities would levy such a tax and the more numerous poorer districts would not be able to raise sufficient revenues by local taxation to give any material extension to their terms.

The county in the South is the political unit, and the people are accustomed to transact their local business through county agencies. I believe that in the main, the practical benefits which are obtained by district taxation in the East and West will result from county taxation in the South. It is necessary here to avail ourselves of every source of revenue, and the stronger must help the weaker, and if districts are permitted to tax themselves for their own schools it should be after they have borne their pro rata of the taxation for the whole county. Under a county system of taxation, schools will be more uniform as to length of term and

grading; consequently can be better supervised than they would be under a district system where each district would have a different length of term. Again, to obtain local taxation in a county it is necessary that the entire county be agitated and the same result in the way of the general education of the people is obtained as is obtained from the levying of the district tax.

The constitution of Mississippi makes it mandatory on the legislature to appropriate a sufficient sum of money from the state treasury to maintain the schools of the state for not less than four months in each year. It permits counties and separate school districts to extend the school term provided by the state.

About three years ago I organized a comprehensive campaign for better schools, the main idea being to discuss before the people the underlying principles of common schools that they might have a higher appreciation of public schools, and that they might sustain them more liberally. I will briefly outline the plan I have followed in this work. I do not know that there is anything in the methods employed to distinguish it from like work that has been done in all the states of the South. However, some of my brethren in the work may derive some suggestions as to the details of my plan that may be of some practical value to them. While general education of the people on the subject of public education was the general purpose of the campaign, to procure county taxation for schools was the direct end.

I will now somewhat at detail give the general plan of campaign: At the beginning of the year I would select the counties that I intended to canvass during the year, and would make a visit to each of those counties on the occasion of the meeting of its spring court. It is the custom in our state for a large part of the adult male population to be present on the first day of the county court. The judges, almost without exception, have treated me with the greatest consideration, usually permitting me to address the people at the time that the largest number were present and when they would give the best attention. After discussing fully the questions at issue, I would give notice that I would spend some time in the county during the summer for the purpose of agitating public sentiment in favor of a local school levy. At the close of my speech I always put the question to a vote in order to get as many committed to the proposition as possible. These expres

sions have always been practically unanimous in favor of making the levy.

Those present, representing every part and faction of the county, would usually immediately commence the agitation in their immediate neighborhoods.

One of the principal benefits derived from this vote on the proposition is, that it is very striking evidence to that class of our fellow citizens who want to be always with the majority and to pose as leaders of the majority, that the sentiment of the county was largely in favor to the proposition. Speech-making alone does not do the work. Practical organization is necessary. While making these preliminary visits, I organize my forces and try to place strong men at strategic points. I enlisted, as far as I could, the interest of the county superintendent, leading teachers, ministers, newspaper men, and leading citizens. I would get a list of the voters of the county, and send to each of them an address and other printed matter that was sent out during the contest. The active work has to be done in the summer time, as the farmers have no time to attend meeting when the crops demand their attention. As much preliminary work is done as possible and the active campaign usually opens about the 1st of July and closes the 1st of September.

After having made a preliminary survey of the districts to be worked, I then called together those that were to be associated with me in the active campaign work. I went over carefully the situation in each county with them, giving them all the data collected on my preliminary visit. All the arguments that had been made against the movement and the best ways to answer them were carefully discussed. Each campaigner was directed to spend at least a month in making preliminary visits to the territory which was assigned him, which was usually about four counties, for the purpose of becoming thoroughly familiar with the situation and of enlisting all the forces possible in behalf of the work. A number of dates was made for each county, usually at some country church; local men of influence were invited to address the people; sometimes distinguished citizens from some of the colleges, or ministers who were helping generally in the work, would be present on these occasions.

I have found that the only real difficulty in the work is to get

before the people, for I have never known in all my personal experience a case where those present at a meeting would not always vote practically unanimously for the tax. Where means can be provided I think it best to employ some tactful person to do the work of advertising these meetings. In one county last year I had a bright young school man to make a series of appointments for me. He spent several days in the county, went to each place where an appointment was made, secured the co-operation of the leading citizens of the community, had the people to give us a basket dinner; he then procured the names of all the heads of the families within a radius of several miles of the place and wrote personal letters and sent circular matter to all of them. As a result, we had large crowds at each place. The names of all present were usually secured to a petition addressed to the county board, asking that the tax be levied. Some responsible person was appointed to see those of his neighborhood who were not present, and, if possible, to secure their signatures to the petition. These petitions were all sent to the county manager by a certain date and were filed by him with the board before their meeting for levying taxes. When the county board met to levy taxes, we always had as many influential people present as possible; this is a critical time in the work, and I have known one or two instances where we failed to get school levies because there were no active leaders present.

My experience is, that the people are willing, when they thoroughly understand the question, to levy the tax. The people of the South are again passing through a transition period, and in my opinion the civilization of the South for years to come will be determined by this work that we are now doing.

I will now give some of the results which I think are clearly traceable to this agitation for better schools.

First.—At the beginning of this campaign only three counties and seventy-four separate school districts were levying local taxes; now thirty-six counties and ninety-two separate school districts are maintaining their schools in part by local taxation.

Second.—The annual increase in the state appropriation has been \$555,000.

Third.—The average term of the rural schools, exclusive of the separate districts, has increased from 90 to over 123 days.

Fourth.—A larger number of school-houses is now being built in the state than ever before in its history.

Fifth.—The average monthly salaries of the teachers have been increased something over \$4.00.

Sixth.—It has given a new inspiration to the teachers. They are now organizing for the purpose of thoroughly overhauling our entire school system. The State Teachers' Association through a committee has just distributed over the state a thorough discussion of the rural school problem. Every phase of our rural school work is thoroughly discussed, and I consider this little brochure a credit to our teachers. The teachers are now organizing in every county, and the number attending the summer schools and institutes has been largely increased.

Seventh.—More liberal school legislation. The legislature recently adjourned, passed a law increasing the salaries of the county superintendents 40 per cent., which I consider to be one of the most important steps ever taken by our legislature, the results of which are already visible in the better support they are giving me in my work.

One great trouble we have always had in our work in getting the counties to levy taxes has been that there has always been a general legislative restriction as to the amount of taxes a county might levy. In the interior counties where there were no railroads and little other corporate property it usually took the maximum levy for the necessary county expenses, and, as a result, although the people might be unanimous in favor of the tax and the board were willing to make it, yet it was impossible to do so because of this legislative restriction on taxation. The legislature has removed this restriction as to taxes levied for schools. Now it will be possible for us to get the tax levied in any county in the State.

A law also was passed raising the maximum monthly salaries of rural teachers from \$55 to \$65.

County boards were given the power of making largely increased appropriations for school-houses.

On the whole, I consider that the legislature has been generous to us, and I am satisfied that if we can but show results, it will be even more generous to us in the future.

Our state is exerting herself in raising the funds necessary to sustain the schools, but our property is fast increasing in value, new industries are being developed, and I do not think it will be long before we will be able to adequately sustain them.

Eighth.—The legislature just adjourned, in round numbers, appropriated for all purposes \$5,200,000. Of this amount \$3,755,267.12 was for public education, or something over 72 per cent. of the total appropriations was for education. The total taxable value of all the property in Mississippi is \$251,477,450. We will use this year for our common schools alone, not counting the colleges or institutions for unfortunates, about \$2,700,000, which sum is considerable over 1 per cent. of the value of the entire taxable property of the state.

This is a heavy burden, but our people feel that it is the best investment that can be made, and that the returns received from it in material resources and better citizenship will be full compensation for the sacrifices made in supporting the schools.

Some parts of the state are doing all that possibly can be done. There are yet some counties and districts that we must canvass. The whole field must be covered in order that a reaction may not result. In fact, I realize that this is a most critical period in our educational work. Public sentiment has rapidly advanced. Taxes for schools are unusually high, but we will do all we can to show the people that the money appropriated is wisely expended.

In my opinion, the greatest benefit that has resulted from this agitation, is the better school sentiment that now exists in the state. The people appreciate their schools as never before and are willing to better sustain them in every particular.

I think the largely increased appropriations by the last two legislatures are due wholly to a popular demand.

Perhaps the best expression of this better school sentiment is the better school attendance.

At the conclusion of Superintendent Whitfield's address, the president read a telegram of greeting from the Hon. N. C. Blanchard, Governor-elect of Louisiana. The following address under the head of "Reports from the Field" was then delivered by the Hon. S. A. Mynders, State Superintendent of Education for Tennessee:

## S. A. MYNDERS.

Tennessee was the first state formed out of territory to be admitted into the Union, and it is the only state that at the time of its admission into the Union found the title to its public lands vested in the general Government and not in the state or township. The liberal policy of the Federal Government in providing for public education in states formed out of territory was not adopted until six years after Tennessee became a state, and was not made to apply to Tennessee until two years thereafter.

When the state did receive the benefit of the act it should have received four hundred and forty-four thousand, four hundred and forty-four acres, but in fact received only twenty-two thousand, less than one-twentieth of what it was entitled to. This does not include the grant for colleges and academies. North Carolina paid its Revolutionary soldiers in bounty lands, and these bounties were located in what is now Tennessee, so that in 1804, when we attempted to locate our lands it was found that they were already settled and that the settlers could not be dispossessed. Then the system of government surveys had not been extended to Tennessee, so that the land sections could not be easily determined. From this small beginning Tennessee has had to build up its public school system, and has received no other assistance. The proceeds from the sale of the public lands were carefully guarded by the early legislatures and added to from time to time by such funds as the state could spare. A committee of the legislature of 1839 reported the school fund of the state to be at that time one million five hundred thousand dollars. Several attempts were made in the early history of the state to establish a system of public schools, but perhaps the first successful attempt was made in 1867, when an act was passed to create and maintain a system of public schools. This act provided for a limited income from the state and local taxation by the several counties of the state. Much trouble was found in inducing the county courts to levy a special tax from the fact that the act provided for the education of the negro, and as all taxes were paid by the whites they did not readily take to the idea of dividing the same with those who had recently been their property. The advocates of a public school system, however, made a vigorous campaign in behalf of the recent enactment, and nothing did more

to popularize the same than the excellent report of Colonel Killebrew, the assistant superintendent of public instruction, made in March, 1872, from which the following quotation is made:

"I regret to have to report that there is yet in some localities strong feeling against levying a school tax, because the negroes will be made partakers of its benefits. It is not well for a community or an individual to suffer prejudice to drive them in opposition to their best interest and highest duties. The problem presented is one of the gravest nature, and should command our most serious and careful consideration. By a decree of Providence, the negro is here with us, subject to the same law, and entitled to the same privileges by law. That he can be made a useful laborer and a quiet, peaceable citizen, no one who is acquainted with his character can doubt. His attachment to the place of his birth is marvelous, and the most powerful influence brought to bear upon him by corrupt and designing politicians was not able, with but few exceptions, to destroy the confidence he had in the honesty and uprightness of his former owner. If his labor can be improved; if it can be made more profitable to himself, his employer and the state, the highest considerations of duty, charity, benevolence and patriotism demand that it be done. Intelligence multiplies results even in the brute. A horse, for instance, trained to walk straight forward to stakes in laying off rows for the planting of corn can do a third more work in a day, and do it better, than one not so trained or educated. A team that has been disciplined can draw a far heavier load than one untrained. Every farmer knows that the value of his laborer depends, other things being equal, upon the degree of his intelligence. Up to a certain point there can be no question as to the advantages to the employer to be derived from the education of the laborer."

This report showed at that time that only twenty-nine of the ninety-three counties had levied a special county tax for schools. The excellent work of Col. Killebrew, however, bore much fruit, and in 1873 the legislature passed the present school act and within two years from that time every county in the state had levied a special school tax. In some, however, it was very small. Since that time, the public school system has had a gradual growth.

The last year has been one of great improvement in public school sentiment. The state legislature increased the revenue for



public education by distributing to the several counties the surplus in the state treasury at the end of the year. On the 31st of December, 1903, the amount of this was \$271,600, and we have good reason to believe that it will be very largely increased next December. Through the generosity of the Southern Education Board we were able last year to carry on a campaign among the people and county courts of the state, and as a result I am pleased to report that for the year 1904 only one county decreased its public school tax, while fully one-third of them made substantial increase. A number of counties will this year be able to run their schools nine months, and I think the average term will be at least six months.

The Hon. O. B. Martin, state superintendent of education of South Carolina, then spoke as follows:

O. B. MARTIN.

I am asked to give a brief report of educational conditions, progress and prospects in the state of the palmetto, the pine, the rice-field, the "Dispensary and the Pitch-fork." Perhaps it is well to refresh your minds in regard to the geography, the topography and the anthropography of that part of the moral vineyard now under consideration. You will remember that about half of the area of this state extends from the sea-coast, to a dividing line which we call the sand-hills. In this fertile, alluvial country, which ranges from the sea-level to an altitude of 300 feet, will be found a profusion of alligators, pickaninnies, rice-fields, sugar-cane, tobacco, cotton, and pine and cypress forests. Here, too, are found our phosphate deposits, and here we are beginning our great trucking—strawberry and melon—industries. This is the country of the wealthy South Carolina antebellum gentleman, and these vast acres make up his plantation. Here may be seen the dilapidated mansion; and the fact that in some sections there are thirty negroes to one white person shows that the descendants of his numerous slaves are congested in the same locality. The impulsive and impetuous character shows that thousands of French people settled here in colonial days. It is one of our great problems to make fifty farms out of the great plantation and then provide proper school conditions and social necessities for a changed and reformed civilization. This part of our state has enormous possibilities.

We have less foreign population than any other state, except one; and only four states have as much negro population as South Carolina. An incoming wave of immigration has begun in this section of the state; we have a high tide of zeal and energy in industrial lines and it well behooves us to take school prospects "at the flood and lead on to fortune."

The northern half of South Carolina is and has been the home of the Scotch-Irish, the English and the German. This is the land of small farms and a large predominance of white people. Here is an undulating, rolling country which reaches to an elevation of 3000 feet, where nestles the home of the sturdy mountaineer. Here may be found our cotton, corn and wheat fields; and here is where our "waterfalls, wearied with the solos of centuries, have joined in musical duets with the shuttle and the loom." In this section you may travel more than a hundred miles and not be out of sight of a prosperous mill village for more than five minutes at a time. It is here that school administrators must face the difficult problems of the mill towns and the not less difficult ones of the depleted country from which the operatives have gone. Ambition grows wildly and luxuriantly in mountainous environment; and there are enough ambitious, aspiring children beneath the frowning cliffs of the Blue Ridge to guide the destinies and direct the energies of the greatest nation under heaven. What greater privilege on earth than to provide wholesome and adequate training for such children!

Before going into a report of last year's work, I want to remind you that our public school system is less than forty years old. A man rented some land from a wealthy gentleman in my town a few years ago and they were walking over it in October, when it ought to have been grown and in full fruitage. "Why," said the landowner, "the cotton is very small." "Yes," said the renter, "but you must remember that it is not a year old yet." Our school system, as a system, did not exist prior to 1868. My report this year to the General Assembly was the Thirty-fifth Annual Report of the Superintendent of Education. Fifty years ago, we had private schools galore, and a plan to aid poor children in these schools; but there was no public school system. We now have but half a system. Our white schools, on an average, ran 112 days last year and the colored schools 74 days. It is a crisis in our work

until we have a session of twice that length, and until a child can receive a first-class education at any of the public schools. We spent last year \$1,046,143.49 upon the education of 288,713 children. We spent about a quarter of a million dollars in college education. We levied local taxes in more than 75 districts, making a total of nearly 400 out of 1636 districts in the state. I may add in this connection that, by special act of the legislature, twenty districts voted to issue bonds, and several excellent public school buildings have been built and are now being built, ranging in cost from \$8000 to \$42,000. Nearly \$200,000 was raised in this way. In many counties there has been consolidation of districts, but our work along this line has been directed chiefly to the consolidation of schools within the district; because, according to our law, a district may contain as much as forty-nine square miles. We have had sixty-five consolidations of schools, doing away with nearly 200 schools; and we have built 124 new school-houses this year.

Our last legislature established 124 scholarships, especially for farmer boys at Clemson College, our great industrial institution for men; and they increased the 124 scholarships at Winthrop, our great normal and industrial college for women, from \$44 to \$100 each. They established 82 normal scholarships, worth \$40 each in the historic South Carolina College, making a total increase in the appropriations for scholarships of \$22,624. They also increased our appropriation for summer schools. More than 2500 teachers attended summer schools last year. About 2400 attended our state and county schools, and more than 200 went to Knoxville, Chicago, Hampton, Tuskegee and elsewhere. This same legislature enacted a rural library law, and while the appropriation has been available about a month, more than 250 schools have already applied for its benefits, many of them raising more than the amount required. We confidently expect to establish 500 libraries in the country districts by the close of the year, and to expend \$20,000 in so doing; and to cap the climax the legislature put a capitation tax on canines. Every owner of a dog—whether it be cur, collie, fice or hound—shall pay an annual tax of fifty cents on each one, and the proceeds of this tax shall be devoted to the school fund. Do you wonder, therefore, that one of our leading educators wrote to the daily papers after the adjournment and remarked that we had “an educational legislature as well as an educational governor”?

It is but simple justice to say that much of our educational hope and enthusiasm has been inspired by this Conference and the boards which work in harmony with it. Our Conferences of County Superintendents and leading educators have been followed by an active campaign which has consisted of rallies in all parts of the state, in which all manner of public men have participated, conferences at various pivotal points, a careful study of our conditions by teachers who have traveled over typical counties and made helpful suggestions and formed working organizations, and a generous distribution of pamphlets, booklets and brochures to the uttermost parts of the state.

What we have done is but an earnest of what we will do. In connection with the work which was done last year, and as an index to the great work which lies before us, I want to quote from the reports of our young ladies who were appointed under the auspices of the Southern Education Board, and who visited several counties in our state. One says: "At —, a typical rural school was found away out in the backwoods, at least one-half a mile from any dwelling—no good playground, water inconvenient, lighting poor, seats uncomfortable; in fact, the surroundings were very discouraging. Here I longed for some books, some papers some ideas, to give these bright boys and girls, whose minds are being dwarfed by coming in contact with no such influences."

Again: "These schools are often held in what serves for a church also. The remote situation and accompanying graveyard must have anything but a cheerful influence. Once when I was observing the utter desolation of such a place, I asked a passing youth why all the doors and windows were left open. 'Yes'm,' he replied, 'they ain't nothin' in there to git hurt.' And when I went in, I realized what he meant; there was literally nothing in the way of equipment except one table and a few benches fastened at one end to the wall. . . . Here I was ashamed that I could not say all that I wished, for the interest was pathetic in its eagerness. An association was organized that pledged itself to relieve the bare grounds with native vines and trees; besides this, the trustees promised to finish the building, put in glass windows and aid the association in securing a small library."

Another: "In the morning I went to —. Here I expected a goodly number, as the trustee had answered my letter

and said the meeting had been well advertised and that he was doing all in his power to make it a success. I saw him on Tuesday before this meeting, and he felt assured we would have a fine crowd. The school-house, he said, had recently been painted inside and out and was 'a little gem'; but oh! horrors! the 'little gem,' to my utter astonishment, was painted a bright red and trimmed in a bright blue; the floor was painted black, and the ceiling a dirty white. The desks were home-made ones and painted the same color as the school-house. Truly, there was nothing here to admire unless it be that patriotism prompted the red, white and blue scheme."

Still another: "At —, Mr. — said that he was tired of poor schools and that he was also tired of sending his children away to town, and that he wanted a better school at home; he gave \$100, and \$200 more was raised on the spot. As a result, they will have two teachers and a nine months school this year."

The reports of these visitors, together with reports of rallies, consolidations, local tax agitations and library literature were put into the hands of every public-school trustee in South Carolina. You have heard of the old negro who was frightened by a boy with a white sheet over him in a graveyard. He ran a mile and slowed up. Another boy similarly attired suddenly stepped out from behind a tree and said, 'Didn't we run, though?' The old negro said: 'Yes, bless God, but you ain't seed no runnin' yit!' I hope that within the next year you may see some forward running in educational work in South Carolina. The history of South Carolina in the early 30's and also in the 60's will indicate that she has aspired to a leadership among Southern states in the past; she led her sisters into secession, and thus out of industrial bondage and feudal conditions, and she is anxious to lead in educational prosperity.

Our people are alive, alert and progressive; very few of them are like the "papoose who, strapped to the back of a squaw, never sees the world until it is past"; we are proud of our history and of the achievements of our fathers, but our faces are turned to the future and we are working for the welfare of our children. Come in April of 1905 and meet within our borders, in our beautiful capital city, the prettiest place in the world during the last week in April, and let the Palmetto State show her leadership in hos-

pitality, in fraternal greeting, in educational development, in all that pertains to the glory of the New South and of a united nation. We have been visiting the Conference for Education in the South in our neighboring states for several years, and we want you to be like the Irishman when the doctor presented him a bill for \$27. Pat remonstrated and asked for an itemized bill. The physician made it: \$2 for medicine; \$25 for visits. "Faith," says Pat, "I'll pay for the medicine, but I'll return the visits." I have been giving you the medicine for fifteen minutes, and I hope you will return the visit next year. And may the spirit of our conferring become the spirit of our whole people; may your people be my people, my people your people, and may naught but death come between us.

The Hon. I. W. Hill, State Superintendent of Education of Alabama, then spoke on "Recent and Pending Educational Progress" in that state.

#### ISAAC W. HILL.

In the fifteen minutes granted to me on this occasion I can do no more than give a mere statement of facts.

Prior to 1901 the appropriation for public-school purposes guaranteed by the constitution was \$100,000. This amount, however, was increased by legislative enactment, until in 1904 it reached \$550,000. This, with the interest of the sixteenth section funds and other land funds, and the one-mill school tax, gives us a total of about \$1,100,000 as the available school fund for the scholastic year ending September 30, 1904.

For the year beginning October 1, 1904, and ending September 30, 1905, the fund guaranteed by the new constitution will approximate \$852,000. To this will be added the poll tax, the sixteenth section interest funds and interest on other school funds, giving a total of \$1,150,000 available for school purposes. It will be noticed that there will be no great increase in the available funds. The great advantage, however, of the present plan over the old plan is that the school fund is guaranteed by constitutional enactment and is not subject to the whims, prejudices or passions of every legislature. Under our present Constitution thirty cents on each hundred dollars of taxable property in this state is set aside for

school purposes. Under the old constitution the guaranteed fund was \$100,000. Under the new constitution the guaranteed fund, with the present taxable values, will approximate \$852,000. In addition to this the present constitution provides that "it shall be the duty of the legislature to increase the public funds from time to time as the necessity therefor and the condition of the treasury and the resources of the state may justify." Our present school fund is permanent. No legislature can decrease it, and yet a patriotic legislature, if the state's finances justify, may increase it. Do you not think that the sentiment that forced the constitutional convention to give to the public schools as a permanent school fund almost one-half of its revenues derived from direct taxation shows that the public-school spirit is abroad in the land?

The state of Alabama as a state is at present doing all she can consistently do in the way of appropriations for public schools. Despite all this, in many sections the schools often languish for support. Teachers are poorly paid, although all the state appropriation, less four per cent for supervision, goes to them; our school buildings are poorly constructed and kept, and supervision is too frequently indifferent. This is not true, however, everywhere in the state. Some of our county superintendents are well qualified, enthusiastic and progressive. In some counties the teachers are well paid, school-houses are well built and the entire teaching force is imbued with that enthusiasm which comes as a natural result of love for the work.

An important law, fixing the minimum limit of the public-school term, was passed by the Legislature in 1901. Before that time a public-school contract could be made for three months. The legislature referred to extended the minimum limit of the term to five months. At present some of the counties in the state have not a school with a contract for less than six months, and the average in the State is more than five months. Alabama's three months school is a thing of the past.

For the first time in the history of Alabama the principle of local taxation is recognized in the constitution. Under this constitution counties may, by a three-fifths vote of the people, levy a tax of ten cents on the hundred dollars. The machinery for levying this tax has been provided and the question is now being agitated in many counties. The sentiment in favor of local taxation is

growing in the state every day and the demand for a constitutional amendment allowing local taxation by districts is becoming strongly noticeable. Local taxation by counties will prove very advantageous, but provision should also be made for taxation by districts. The funds secured by county taxation would enable the county boards of education to make valuable improvements in the rural schools not possible at this time.

Another enactment of the legislature of 1903 which shows a growing sentiment in favor of public education and of public schools was the passing of a law classing school-houses as public buildings and authorizing commissioners courts, and boards of revenue to sell bonds under certain limitations for their construction.

It should be said that what has been stated in regard to rural schools does not apply in all instances to the schools in the larger towns and cities. Under the new constitution a number of towns in the state are given the right to levy a local tax for school purposes. Several of them have already levied the tax, among which are Gadsden, Cullman and New Decatur. Many of the cities and towns appropriate funds from their general revenues for the support of the schools and many of them have built school-houses which would be a pride to any system.

Alabama has made excellent provision for a supply of well-qualified teachers. Four normal schools for white teachers, three for colored teachers, nine district agricultural schools, a Girls' Industrial School at Montevallo, the University of Alabama and the Polytechnic Institute, all supported by the state, and at which tuition is free, are Alabama's contribution toward the demand for well-qualified teachers. In addition, there are in the state many denominational and private schools and colleges which do excellent work and send out into the state well-prepared instructors. The State has generously made an annual appropriation of five thousand dollars, which fund has been supplemented by the trustees of the State University, for conducting at that institution a six weeks summer school for teachers. The first session will be held the coming summer. The very best available talent has been secured and a great good is anticipated. Despite all this there is a lack of well-qualified teachers.

It seems that this condition will continue until provisions have been made to pay teachers better salaries. In Alabama, as else-



where, teachers are paid a lower wage than any other class of brain workers. Our people still pay to officers to convict and punish boys more than they do to employ teachers to train them in such manner as to prevent them from going wrong. Our court-houses and jails are still the best public buildings found in our rural counties. The trend of sentiment among our people for better qualified teachers, for better salaries, for better school-houses, and for better supervision is upward. In connection with this question of teachers I feel that I should state that Alabama has what is considered the best examination law in any of the states taking it as a whole.

School organization in Alabama has always been defective. Under the constitution the public funds must be distributed by counties. Under legislative enactment the school fund must be apportioned to the several townships or districts within the county on a per capita basis. As a result there are in Alabama some townships that have sufficient funds to run their schools nine months in the year, while other townships in the same county have not enough funds to provide a good teacher for even four months of the year. It is hoped that under the workings of the redistricting law passed by the last legislature this condition will be in some degree remedied. Township lines will no longer be arbitrary school district boundaries. Every district will be established according to centers of population and natural barriers. By this law a county board of education is established with power to make rules and regulations governing the schools of the county. A uniform course of study can be prescribed and enforced. Salaries can be regulated and made to conform to the qualifications of the teachers and the character of the work they have to perform. The county superintendent will be no longer a mere disbursing officer but as executive officer of the board of education he will have power to enforce its rulings, and in turn the board of education will have the power to require him to visit the schools and exercise the general duties of a supervisor. The legislature builded wiser than it knew when, after holding this bill during almost the entire session, finally just before adjournment it allowed its passage.

Alabama, gentlemen, has her face turned toward the light. Within the next few years we hope to see established throughout the state a well-sustained, well-organized, well-graded system of public schools, offering to every child an opportunity to prepare

himself for useful living. With this end in view, the superintendent of education is urging upon the citizenship of every county he visits the necessity for local taxation to secure funds with which to maintain the schools, the importance of a well-qualified teaching force to develop the minds and characters of the children, and the need of expert supervision to direct and supervise educational affairs. The reception he has received everywhere leads him to conclude that the people are becoming aroused on the subject of public education.

The State Superintendent of Education of Louisiana, the Hon. James B. Aswell, then spoke as follows:

#### JAMES B. ASWELL.

Nothing of itself stands alone. The union of spirits produces the great things in life. The forces of this age are two divine spirits, born in heaven and expressed on earth: the one the spirit of democracy, equal privileges; the other, the spirit of universal education, equality of opportunity. They, united, make it impossible for any physical power to avail against the infinite power of such forces. They are nearest the Divine and will live, for mightier than matter is mind, mightier than mind is spirit, mightier than spirit is God.

The revelation to man of his power to create and enjoy the blessings of democracy gave him the first glimpse of the immeasurable wealth that lay within his grasp; but the transformation in the school of poor fallen man, through the development of his God-like faculties into the likeness of his Maker, is the miracle of the ages.

It is good to educate the few, but universal education is the necessity of any permanent civilization. Democracy and universal education are the vitalizing forces of nations. The one is living and helping others live; the other is knowing how to live. No nation lives without them, and nowhere do you find the one enduring without the other. They are interdependent and inseparable.

These are the forces that give strength and courage to the Department of Education in Louisiana to undertake the task, however difficult and serious, of removing from the fair name of the state every stain of illiteracy. There are abundant evidences that the difficulties in the way are not to be overcome without struggle

or pain. We have a small school fund, a mixed population, and two distinct languages; a sparsely settled country with poor roads and insufficient means of transportation; the Mississippi River with its annual floods and expensive levee system, and traces of an aristocratic sentiment against "free schools for the poor." We know that we cannot lay any especial claim to greatness because of past educational achievement, but, in spite of the hardships that we well foresee, there are unmistakable evidences that we are approaching a period of notable activity in educational work.

In this report I am not inclined to give a puny wail because of our trials and discouragements, but rather to speak of our plan of work before which we expect difficulties to disappear and through which we hope to bring new life and power to every child in the state, however poor or neglected.

The Department of Education is not alone in this undertaking. The press of the state is making a gallant stand, ever ready to champion our cause. The people believe that we are now rich enough to have good schools for the children, and that we are too poor not to have them. We believe that we are old enough to go alone to meet any problem, but that we are young enough to receive encouragement and inspiration from the experiences of other states. We believe that we are strong enough to fight our own battles, but that we are weak enough to need the co-operative power that comes from united efforts like this to promote the interest of a common cause. We are proud enough to demand the best, and yet humble enough to be spent in service. We are hopeful enough to stake our lives on the future, and yet cautious enough to handle, as no others can for us, the intricate and delicate questions of our educational life. We are aristocratic enough to believe in the supremacy of our name and blood, and yet democratic enough to stand for equal privileges, and liberal enough to grant equality of opportunity.

That we are vastly rich in undeveloped natural resources, the world well knows, but the important part of the life of a state, as of men, that part which controls, directs and makes great, is not matter but spirit. The state that accepts this truth, that follows the Man of Galilee in uplifting the minds of its people and sacrificing itself, if need be, to give equality of opportunity, grows permanently rich and great. Witness the difference between Spain, the

slave, Scotland, the free; between India, the feeble, and England, the strong; between Africa, the night, and America, the day; and tell me, if you will, what gives this supremacy, unless it be the spirit of democracy made effective and permanent by the growing spirit of universal education.

This spirit has taken hold of our people. I would not have you think that in Louisiana we have just begun our educational life. Many years ago it was begun by Sheib, Boyd and others, while much has been recently accomplished by such men as Heard, Alderman, Boyd, Caldwell, Keeny, Taylor, Dillard, Stephens, and scores of high-school men and women who have responded to every call made upon them for the advancement of public education in the state. But we are conscious to-day, as never before, of a mighty potential energy ready for expression. The hearts of our people have been stirred and their minds so quickened and illumined that they will not rest until good things have been done for the education of their children. And better still, the people are not begging for help, they are ready to do their full duty whenever that duty is made plain to them.

One of the newest and mightiest forces in our educational work is the Federation of Women's Clubs. The last meeting in November was a notable one. Several scholarships were created for girls in the higher institutions of the state, and the federation pledged itself unreservedly to the cause of public education, and I believe that the voice of the women in Louisiana is soon to be heard in no uncertain terms for better schools and school-houses for the children.

With these forces moving the majority of our people, and with Governor-elect Blanchard pledged to the cause of liberal education, a man who has it in his heart to give the children of Louisiana the best educational conditions that money and energy and talent can create, can you wonder that the Department of Education enters upon its work hopeful, confident of a reasonable measure of success?

You have, no doubt, already foreseen some of the things we hope to do. The department, through the institute board, is arranging to hold a one week teachers' institute in every parish of the state between April 1st and October 1st. The institutes will be conducted by the corps of trained school workers, including

the state superintendent of education, several parish superintendents, professors from the universities and industrial schools, teachers from the state normal school, principals of high schools, and several institute specialists from other states. The state superintendent will direct the work of all the institutes, and will attend each one in person for at least one day of the week. With five or six institute faculties at work at the same time it is confidently expected to reach the entire state within three months. Such a campaign for better schools will not only give powerful impetus to the work in those parishes and communities where educational forces are already active, but will serve to awaken interest and stimulate effort in the sections where there has hitherto been little advancement.

This work is a preparation for a larger and more comprehensive campaign for good schools. In a word, we hope to divide the whole state into school districts, and in every district we want, not a *lot*, but an *acre* or *more* of land on which shall be erected a comfortable school-house equipped with modern furniture and beautified in an artistic manner, so that for eight months in the year the souls of the children may be lifted toward the true dignity of life and living. In this school-house we want not *keepers*, but *teachers*, who live, and love, and feel, and think, and move, whose master touch reveals to the child its kinship with Divinity and leads it to become more like the divine. To supervise the work of these teachers we want one who is not *hired* because he is *cheap*, but a *man* who is *paid* for his services because he is an expert at supervision, and one who is especially fitted for the difficult task of inspiring and supervising the schools.

To secure these results we need money. But behind the getting of money there must be educational sentiment, a feeling of need on the part of the people. We are creating the sentiment, and we will get the money. With the money we will build the schools, and from the schools will come the privileges of democracy and the opportunities of universal education. Then, indeed, will the public schools in Louisiana be the center of life, and hope, and love.

Dr. Charles D. McIver, Member of the Southern Education Board, and President of the State Normal College, Greensboro, N. C., then addressed the Conference as follows:

CHARLES D. McIVER.

In my opinion the majority of the schools of the South need and need badly:

1. Better houses and equipment.
2. Longer terms.
3. Stronger teachers.
4. More effective supervision.

Reducing these needs to a common denominator, we have four distinct calls for more money. Not only is it a call for more now—one time—but for all time. It is a perennial call. And, without discounting the very great value of temporary stimulating funds, it is nevertheless true that no man and no community was ever educated into strength unless the man or the community contributed to the training in self-denying drudgery and otherwise more than was contributed from all outside sources.

It is the salvation of democracy that education cannot be bought or given or inherited or sold, like clothes and what we choose to call real estate. The person educated must contribute more to his education than all others combined, though he cannot do the task alone. Parents, teachers, taxpayers and philanthropists can aid him, but all of them combined cannot educate a man without his consent or without his systematic, patient toil. It is in this sense that every man is the architect of his own fortune.

It is a fact, moreover, that the more we can induce a man to do for himself for his better training the more will he be able to do not only for himself but for others. The principle is as true for communities as it is for men.

In one sense the Southern Education Board has the advantage of any other philanthropic board. It has nothing to give but advice, and has no work except to persuade the judgments and inspire the hearts and consciences of men. Its high mission is to teach adults to know and practise the truth that will make them and their children free.

To persuade a man or a people to tax himself or themselves to the utmost for education is a glorious work. It is teaching them to sell all that they have, if necessary, in exchange for this pearl of great price, and I know that the angels must rejoice over one civic sinner who repents of his selfishness and hatred of taxes

and becomes an enthusiastic supporter of universal education by taxation.

I have introduced my report with these axiomatic and rather platitudinous statements to indicate exactly my point of view in the campaign I have helped to manage during the past two years.

It has been my constant endeavor to persuade men and women to beautify their school-grounds, to build better houses and improve their equipment, and above all, to insist upon having a real teacher in each school-house. As none of these improvements can be brought about in any considerable degree without more money, and as more money can be had only by local taxation, I have made everything else in my plans secondary to honorably securing votes for this fundamental necessity.

I have discussed almost no other question because I wanted the cause of local taxation to become strong enough to have other stronger influences in our public life to seek an alliance with it, and strong enough, too, to make its enemies prefer not to encounter it openly at least.

It has been the plan of our campaign in North Carolina, South Carolina and Georgia to prevent so far as possible any friction between the State and the denominational colleges, so that every teacher and every partizan of all our institutions might have a good opportunity to become a strong and habitual defender of local taxation for rural schools.

Along with local taxation wherever it has been adopted has come a number of good things, chief among them being the invariable tendency to school consolidation and the building of better and larger houses.

The press, as a rule, is friendly and is glad to announce every improvement in schools. One advantage of a constant campaign running through the entire year is the effect upon leaders of thought, who frequently are really watchers of the press and hasten to lead enthusiastically in whatever direction they see public opinion moving.

In 1880 there were four local tax districts in North Carolina. In 1890 there were nine. In 1900 there were nineteen, and at the end of 1901, when the present systematic campaign was begun, there were fifty-six. To-day there are 195, with the probability of more than one hundred elections, representing every section of

the state, to be held before September. We have lost only about twenty elections during the past two years.

It is interesting to note in this connection that in 1897 every school district in North Carolina voted upon the question of local taxation, and out of the thirteen hundred townships only twelve voted favorably. This was due to several causes, but one of the chief causes was that the teachers had no campaign fund and the question could not be discussed before the people.

I have prepared a local tax map of North Carolina which tells interestingly the story of a great struggle against North Carolina's two ancient enemies—illiteracy and hostility to taxation—and shows how thoroughly the thought of the whole state must have been touched by the 170 elections held, and how that no section of the state has entirely escaped.

It is well to note, however, that the greatest activity has been in Guilford, Mecklenburg and Henderson counties where the General Education Board and the cities of Greensboro and Charlotte agreed to donate \$20,000 as a leverage to promote local taxation in the rural districts of those counties. The only county that rivals these is Dare, in the extreme eastern portion of the state, whose activity can be accounted for by the excellence and energy of its county superintendent, and from the further fact that in 1897 it established three local tax districts. The object lesson has had its effect and borne its natural fruit.

Alamance county, where there have been about ten favorable elections, is the pioneer cotton-mill county of North Carolina, and it has had for a long time one of the best educated men in the state as its county superintendent.

The value of an able county superintendent is well illustrated in Guilford county. On July 1 the most active friends of education there, being exceedingly desirous that the \$8000 raised by citizens of Greensboro and the General Education Board as a bonus to stimulate local taxation should be wisely invested, co-operated with the County Board of Education to secure a well-trained supervisor of teachers. Mr. Thomas A. Sharpe, a native of Mecklenburg county, N. C., and once principal of the Goldsboro, N. C., public high school and until recently superintendent of the Darlington, S. C., public schools, was called from the latter position to become superintendent of schools of Guilford county. He is a trained



trainer of teachers, and is a strong, tactful advocate of local taxation. Since his term of service began July 1, the annual public school fund of Guilford county has been increased by local taxation more than \$3000. His salary is \$1600 a year. I believe that the increase in the annual school fund of Guilford county by taxation will soon be equal to the entire amount contributed as a donation by the General Education Board and the citizens of Greensboro. Twelve school districts in Guilford county have local tax elections now pending.

In North Carolina, as in other states, we have good state leadership and are developing local leadership. The man in the strategic place for educational advancement in the South is the county superintendent. For years to come the teachers of our rural schools must receive their training and inspiration from him, and he must also be a leader of the people in securing local taxation. Statistics will show that rural teachers are not secured, as a rule, from graduates of normal schools or teachers' colleges. Massachusetts is a good and a fair illustration of this fact. Massachusetts has only about 200,000 rural population, whereas North Carolina has only 200,000 urban population. Massachusetts has had one or more normal schools since the days of Horace Mann, the number now being twelve; and yet about 1900 the state's report showed that only 43 per cent. of its teachers in urban and rural schools had any training whatever in a normal school, and that only 36 per cent. of its teachers were graduates of normal schools in Massachusetts or elsewhere.

If the General Education Board, the Peabody Board and the Slater Board and similar philanthropic educational agencies wish to do the greatest service to public schools in the South, I believe that it would pay them to adopt some system of donation by which the county superintendent would be strengthened. Some wise soldier has said that an army of stags led by a lion would accomplish more than an army of lions led by a stag.

If we could have ten county superintendents in each Southern state, equal in culture and power to the best city and state superintendents and with such compensation as would permit them to devote their entire attention to leading the people and instructing the teachers of both races in teachers' institutes or teachers' schools, they would not only revolutionize the schools of the counties they

serve, but the example of these counties would influence every other community in each state. Such superintendents cannot be secured with the present salaries offered by the legally constituted authorities.

During the year just closed I have attended four important conferences. The first in Atlanta, Ga., participated in by teachers, representing the different educational institutions, and other citizens like Hon. Hoke Smith, Bishop Candler, ex-Governor Northern and Governor Terrell. The second conference was at Columbia, S. C., which was attended by the representative educators of the state. In both states an executive committee was appointed to take charge of the educational campaign. In South Carolina this committee consisted of Governor Heyward, State Superintendent O. B. Martin, and President D. B. Johnson of the Winthrop Normal and Industrial College. This committee has carried on an active campaign for school improvement, local taxation and the establishment of libraries. During the year South Carolina, which already had more than two hundred local tax towns and districts, increased this number by forty-three and developed much activity in the direction of school improvement, libraries, and consolidation.

In Georgia at present the hands of the people are tied so far as voting a local tax is concerned by a clause in the constitution, making it necessary to secure the approbation of two grand juries before an election for a special school tax can be held, and then it can be carried only by two-thirds of the registered vote. The last Georgia legislature submitted to the people an amendment to the constitution making it easy to call an election without the consent of the grand jury, and after the adoption of this amendment an election can be carried by two-thirds of the votes cast, which is an easier proposition than a majority of the registered vote. The campaign committee in Georgia of which Chancellor Hill is chairman and State School Commissioner Merritt is manager and Mr. Hoke Smith, Bishop Candler and Superintendent Duggan and ex-Governor Northern are the other members, is making a campaign among the people and in the newspapers which it is believed will guarantee the adoption of the constitutional amendment, and will at the same time have the people in fit mood to adopt local taxation by counties as well as by school districts.

I have kept in constant communication with the managers of these two campaigns, and I believe that all the money used there

has been well invested and that it will bring forth good fruit. South Carolina as well as Georgia is preparing to have some changes in its local tax law, but I do not think it will need a constitutional amendment before moving forward rapidly.

The other two conferences to which I referred were held in North Carolina—one at Greensboro, of prominent North Carolina women interested in our campaign for the improvement of public-school houses, and the other for the leading teachers of the colored race, at Raleigh.

Since at different times during this conference you will hear from representatives of the campaign committees in Georgia and South Carolina, I will not make a more elaborate report for these states.

In my report to the Conference a year ago at Richmond occurs the following paragraph: "Our able state superintendent of public instruction, Hon. J. Y. Joyner, has furnished me with statistics recently secured from most of the counties showing that in those counties there are now 79 towns and cities and rural communities that have a special local school tax, that elections are pending in 45 districts, and that in nearly 100 other communities the question of a local school tax is being considered and agitated with probable elections soon."

To make a comparison, the number of local tax districts is now 194 instead of 79, making an increase of 115 during the year, or nearly 150 per cent. This shows that the local tax advocates won their fight in nearly all of the forty-five districts where elections were pending a year ago and in four-fifths of the one hundred other districts where agitation had then begun. Moreover, there are as many elections pending now as there were a year ago, and there is agitation for elections in as many new districts now as then.

The total number of rural libraries in North Carolina established since our educational campaign began is 800. The aggregate number of volumes in these libraries is about 60,000.

During the past two years the local tax has been voted in 140 districts, about 1200 unnecessary small districts have been consolidated and 884 new school-houses have been built. The school funds have been increased and school terms lengthened, and in some cases the salaries of teachers and the county superintendents have been considerably increased.

This work has been accomplished under the gentle guiding hand of our popular and progressive state superintendent of public instruction, Hon. J. Y. Joyner, enthusiastically and effectively seconded by Governor Charles B. Aycock, that rare man and magnetic educational statesman, and by the assistance of the association of representative educators for the promotion of public education in North Carolina, and the women's association for the improvement of public-school houses and grounds. The part of the Southern Education Board in the work has been the paying of the campaign expenses of workers representing these two organizations. The women's association not only have done much valuable work for the improvement of school houses and grounds, but in many counties they have established as prizes for the most successful teacher in making these improvements scholarships sufficient in amount to pay the expenses of such teachers while attending a summer school.

In conclusion, I wish to submit a matter of general interest—the effect of the loan fund established by the North Carolina legislature a little more than a year ago. Superintendent Joyner is recognized as the father of this scheme, and his statement of the results of its operation at the end of the first year is interesting and suggestive.

The next speaker was Dr. Hollis Burke Frissell, Principal of Hampton Institute, Hampton, Virginia. His address follows:

#### H. B. FRISSELL.

During the past year an earnest endeavor has been made to rouse the people to the need of educating all the children of the commonwealth. Dr. Robert Frazer, the efficient agent of the Southern Education Board, has gone from county to county addressing large bodies of the people in churches and court-houses. Though his duties as dean of the Columbian Law School in Washington have prevented a continuous work in connection with the Southern Education Board, Hon. H. St. George Tucker has frequently been invited to discuss educational topics in different parts of the state, and has seldom refused. Both of these gentlemen report increasing interest.

Dr. Tucker says: "During the past year I have visited nearly

all of the educational institutions of the state—the University of Virginia, William and Mary College, Roanoke College, the Virginia Polytechnic Institute, and Emory and Henry College. I have several times had audiences numbering 5000 people at the Baptist associations. I have been in every section of the state—the Valley, Southwest, Piedmont and Tidewater—and the interest of the people has been beyond my expectations. If there is any opposition, it is offered by a small minority only. I believe that public sentiment is fast crystallizing into a belief of all the people that the education of both races is essential to the prosperity of the state."

Dr. Frazer reports that he has visited sixty of the one hundred counties of the state, and some of them several times, with the purpose of arousing interest in some practical form of school betterment. He reports improvement along the following lines:

1. "Our general school law has been reconstructed in some measure, and the legislature is still engaged upon plans looking to the increased efficiency of the system.

2. "It is a great thing to have on the state board men competent to take an intelligent view of the whole business of public education, and so free from the bias of political entanglements as to assure a purely patriotic stand on all questions that relate to the welfare of the schools. There is hope in the fact that the new board may be credited with at least two men of this sort.

3. "Encouraging advance has been made also in the work of local supervision. So far as I have been able to observe, the appointing power has been exercised with sharper discrimination; and almost without exception county superintendents of recent appointment are bringing to their important work better qualifications, livelier interest and greater diligence than had hitherto marked the conduct of that office. The wholesome effects are manifest. There are a dozen well-qualified superintendents in the state who give nearly all their time to the schools, notwithstanding that the pay they get is wholly incommensurate with the work they do. And we have half a dozen counties whose schools, as a rule, would compare favorably with the best schools of like grade to be found anywhere. Ten other counties have superintendents who, without special training for their work, are yet earnest in its discharge, and are achieving good results. I know seven others who show a goodly measure of interest in their schools and are doing

what they can with the resources they have. In all of these twenty-nine (29) counties educational affairs are on the up-grade, and the outlook is highly encouraging. Of the remaining seventy-one (71) counties there are ten (10) in which I have no knowledge of school conditions; but it is reasonable to believe that in some of these, too, fairly good work may be found. Another feature worthy of notice is a growing interest in some quarters among the school trustees. I have within the last few weeks heard three of these officers speak in our educational meetings and two of them made strikingly good speeches on the practical conduct of school affairs. The term of office of the present body of superintendents expires June 30th, 1905. After that we may hope for better things all along the line.

4. "The stimulus of educational revival is also reaching the teachers. Three years ago the chief aim set forth in the constitution of the State Teachers' Association was a fuller recognition of the teachers' service in the way of better pay without a word as to better service. Now this is all changed, professional standing through efficient service coming first, and the matter of pay dropping out of view. In the meantime the number of county associations has risen from twenty-three (23) to sixty (60), with an aggregate membership of more than two thousand, being nearly one-third of all the white teachers in our public schools. Besides these county associations seven (7) of our institutions of higher learning have regularly organized associations in affiliation with the state association. When it is borne in mind that a little while ago our public schools were wholly ignored by these higher institutions, and that now the State University makes a point of advertising itself as "the capstone of the public-school system" the situation takes on new meaning.

"The State Association is now concerning itself with a Teachers' Reading Course, looking to instructive and uplifting reading as well as pedagogical training. It has under consideration a scheme for a well-arranged course of study for rural schools, and the matter of high schools in every county is receiving serious study. The district associations hold frequent meetings, and they are proving highly useful in developing a professional spirit among the teachers, and otherwise promoting their efficiency.

"Increasing interest in the work of teaching is seen also in the rapid growth of the State Normal School for Women. Four years

ago this school numbered about two hundred and fifty, or less. It has now largely over five hundred (500) students.

5. "There is improvement, too, in school-houses and school equipment. In many parts of the state we have new buildings that in design and construction would be considered creditable almost anywhere, and their number is steadily increasing. In some counties they have repaired and painted the old houses, and the general average of order and cleanliness is advancing. In a few counties most of the schools have libraries. In others a good beginning has been made, and interest in this important feature of school equipment is spreading.

6. "The work of consolidation has been taken up in a dozen or more counties, and it is steadily gaining favor in the state. Rockingham, one of our largest and wealthiest counties, has probably done most in this direction. This county has now seventeen (17) two-room schools; five schools of three rooms each; four of seven rooms; one with eight; one with six; and one with ten rooms. The county employs one hundred (100) teachers in graded schools; and the people, where a little while ago they were opposing consolidation, are now making petitions for consolidated schools faster than the trustees can build the houses. Where transportation is necessary wagons are employed at \$100 to \$125 per term of seven months. The movement is making noteworthy progress in Accomac county also. The Mearsville graded school of this county is the result of merging four (4) schools into one. It has a handsome modern building, and employs three teachers. The enrolment is largely in excess of that of the four small schools, and a saving of \$218 is effected in the cost of maintenance. The Pungoteague District High School employs five teachers, one of them teaching music. It has a new building with five school-rooms and an assembly hall. The term has been lengthened from six to eight months. Onancock, a village of 700 inhabitants, has a high school with six teachers in the academic work and one teacher of music. These seven teachers do the work formerly done by nine. The excellence of the school has led to the closing of a private academy which employed five teachers. Several outlying schools are soon to be brought in. Music, sewing and basketry are taught, and the term is for nine months. The details here given were gathered from reports made at the late meeting of the State Teachers' Association

held in November at the university. They are given for illustration, not of what is general in the state, but to show the trend of school matters. And they can be duplicated in possibly a dozen counties.

7. "A number of counties have already increased the local levy, no one objecting. The measure seems to be in well-nigh universal favor. In a community in Washington county where by additional levy the local fund had been raised to \$480, a meeting of the people was held for the purpose of supplementing this sum, and in less than twenty minutes \$400 more were raised by voluntary subscriptions. It was also agreed to make the arrangement permanent. In another neighborhood where the public fund allowed a salary of \$35 the amount was raised by private subscription to \$65 a month, thus making the services of a trained teacher available. Buchanan county has recently raised the local tax in every district in the county, to 50 cents on the hundred dollars' worth of property, the maximum rate allowed by law. They have also built in this county a \$6000 house for a central high school and employed trained teachers for it. Other cases like these may be given; but these will adequately set forth the trend of educational sentiment in the state.

8. "In many counties they are extending the school term; and it is quite likely that the forthcoming biennial report of the state superintendent will show an average of nearly seven months.

9. "There is no more hopeful sign for the future of our schools than the improved public sentiment in favor of training for all the youth of the state irrespective of race or condition. Two years ago little was said about the schools. They have come to hold a prominent place among the objects of public concern. Especially noticeable is the changed attitude toward the question of education for the negroes. In half a year or more I have heard only two men utter a word out of sympathy with movements for the best things that education can bring the race; and this notwithstanding that I constantly invite the freest expression of opinion on this as on all subjects relating to public education. And the negroes themselves are beginning to show a more sensible appreciation of schooling, with some readiness to make voluntary contributions for the betterment of their school advantages.

"The interest the Junior Order of American Mechanics is



showing in the children is worthy of special mention. This organization is doing some valuable service in the way of procuring lectures, donating flags, and other things to foster a public spirit favorable to the schools.

"The churches, too, are becoming more and more alive to the importance of the state's work in education. At the late meeting of the Baptist General Association of Virginia the subject of education received more than double the time given to any other subject on the program; and the stress of several leading addresses was laid upon the importance of our public-school system and the Christian as well as the patriotic duty of giving the system our heartiest support. At this meeting the matter of our peculiar obligation with respect to the intellectual and moral uplift of the negroes was considered at length for the first time in the history of the association; and a strong committee was appointed to memorialize the Southern Baptist Convention at its next meeting on this subject. The hearty unanimity with which the body indorsed this new movement derives the greater significance from the fact that the president of the association and the minister most prominent in the educational work of the denomination had both, but a short time ago, been opposed to giving any time in the district associations to the consideration of that phase of education which relates to the public schools.

"These facts show the growth of a more wholesome sentiment in the state and a degree of interest in the common schools that means much for their future. But there still remains much to be done in the way of stimulating and of keeping alive educational interest."

Dr. Chas. W. Kent, of the University of Virginia, who has done excellent service on the State Board of Education, at a public meeting in Richmond, made the following report on the improvement in the school laws of the state:

1. "The principle of school inspection has been incorporated into our organic law. In view of the inadequate supervision of a large and diversified state this authority conferred upon the state board to engage school inspectors for general or specific purposes is of great value. In the Northern and Western States this method of additional supervision has been used with the most beneficent results.

2. "Politics has been eliminated to this extent, that no division superintendent and no trustee may be either a federal, state or county officeholder, except that fourth-class postmasters and public notaries are exempt from this provision. It remains for the State Board of Education under its own regulations and by its elections to debar partizan politicians of the aggressive type.

3. "The School Electoral Board is rendered less political by the fact that this board is now composed of the superintendent, who cannot be an officeholder and should not be a politician,—of a non-officeholding qualified resident voter, and of the commonwealth's attorney. Two-thirds of this board is non-political and the other third should be.

4. "Nepotism is as far as possible eradicated. An abuse that has grown and spread in Virginia until it has done incalculable harm is the habit trustees have of appointing members of their own families to positions as teachers. In many cases this has been done with a firm belief that the appointments were made solely on merit and without any favoritism of kinship; in other cases it has been done with no justification whatever. By declaring that no board of trustees may appoint any wife, brother, sister, son, or daughter of any member of such board, the legislature has reorganized for the better a large number of district boards of the state. This legislation struck at the heart of one of the greatest evils of the public-school system.

5. "Consolidation of schools and transportation of pupils are sanctioned by the enactment that district boards may provide by regulation against so great a multiplication of schools, in proportion to the funds, as will tend to cause a low grade of instruction.

6. "The local tax rate is increased and fixed at a sum not less than seven and one-half nor more than twenty cents on the hundred dollars for the county, and at seven and one-half to twenty cents on the hundred dollars for the district, with the further provision that by a special vote a county may increase its entire levy for county and district purposes to fifty cents on the hundred dollars. This is a most encouraging improvement in the financial condition, and promises much improvement in equipment, length of terms, and pay of teachers."

One of the most important movements of the year was the appointment by Governor Montague of what is known as the Co-

operative Education Commission, composed of representatives of the leading educational institutions of the state, the governor, superintendent of public instruction, and attorney-general, together with a number of prominent men and women especially interested in the cause of education. The program presented at the first meeting of the commission in Richmond in March included a nine months school for every child; a high school within reasonable distance of every child; well-trained teachers for all public schools; the supervision of schools; the introduction of agricultural and industrial training into the schools; the promotion of libraries and the correlation of public libraries and public schools; schools for the defective and dependent classes; and the organization of a citizens' educational association in every community. Already local associations have been formed in different parts of the state, with committees having in charge the improvement of school grounds, the decoration of school-houses, and the holding of public educational meetings. The aim of these committees is to make the school the center of community life throughout the state. In July, during the session of the School of Methods at the University of Virginia, a public meeting was held under the auspices of the commission where the objects of the organization were set forth by leading educators of the state. Professor Kent of the university presided and the heads of a number of the prominent educational institutions made addresses indorsing the plans of the commission. It is planned to hold similar meetings in various parts of the state during the winter. The cordial co-operation of the colleges and churches, as well as the press, in this movement is one of its hopeful features.

After an address by Dr. Charles W. Dabney, President of the University of Tennessee, Dr. Edwin A. Alderman, member of the Southern Education Board and President of Tulane University, New Orleans, La., was introduced by the president of the conference. Said Dr. Alderman:

**EDWIN A. ALDERMAN.**

Many years ago Ernest Renan made an attack upon the doctrine of democracy, declaring that the highest point of a civilization should constantly become higher, not that the general level should constantly be raised. That was plainly the ideal of aristocracy. Our American thought for good or ill is the ideal of democracy—the constant raising of the general level—and we can only progress in directions consistent with that ideal. This ideal makes all progress more difficult, but not impossible, and when achieved very much stronger, broader, and more permanent than any progress that nations have yet known of.

The chief function of this board has been to aid and abet the sort of democratic sentiment that guards, first and foremost, the conditions about its own home, the education of its children and the elevation of its standard of life. All of my activities, therefore, as the director of this board, since April, 1902, have been devoted to promoting, invigorating and sustaining the natural impulses of the people of this region toward the creation and maintenance of an adequate school system for the children of all the people, high and low, white and black. The task resolves itself, to my mind, in this form:

1. The development of an irresistible public opinion for popular education by popular effort.
2. The crystallization of this sentiment into money, largely through local taxation.
3. The birth of a larger and finer conception of the duties and responsibilities of school-teachers and school-officers and of the part played in the training of communities by comfortable and beautiful school-houses.

In former reports I think I have sufficiently detailed the scope, the method and machinery devised for the prosecution of these ends, and also the obstinate difficulties in the way of their accomplishment. I shall address myself to-day to a brief statement of the results of educational activity in my region during the past two years with the understanding that these results must not be thought of as due solely to the activities of the Southern Education Board. Much of these results would have come to pass if there had been no board, let us concede. But it is just to claim that this board has

stimulated and encouraged and made more efficient every activity at work during this period. The campaign actively in Louisiana since June, 1902, may be summarized as follows:

	Meetings.	Addresses. •
Under Himes as agent.....	30	70
Under Steele as secretary.....	27	38
Under Alleman as secretary.....	51	83
Without aid from Campaign Committee, but probably very much stimulated by it .....	100	150
Director and miscellaneous.....	60	60
Totals.....	268	401

This includes a special campaign planned last summer, covering nineteen parishes in the state, in which were engaged forty-five of the leading men of the state in education, politics, religion and in industrial life. Two thousand copies, *Southern Education, Louisiana Edition*, were distributed as a campaign text-book, and one thousand copies of "Some Problems of the Rural Schools," on the consolidation of schools have been distributed.

In regard to the education of the negro, the policy of the director of this campaign has been simply to claim that it is the policy of the Southern States, embodied in their Constitution, to educate the negro, and that it is the solemn duty of the advanced group of people in these states to find the right sort of training for the negro, and to give to him every chance that training can give a man to make of himself a useful and effective member of the community. In all of our movements we have been earnestly and heartily assisted by the pulpit, the press, the educational associations and all the organized forces of public sentiment. In nineteen parishes out of fifty-nine the increase from all sources in the past two years has been \$243,781 in income and \$165,000 in equipment, a total of \$409,741.

Increase in income .....	\$243,781
New school-houses (72 in 16 parishes) .....	136,000
Repairs and furnishings .....	29,000

Grand total for 19 parishes for two years .....\$409,741

While these parishes have been the most active, we are certain

that there has been much done in the other parishes, from which no relative data could be obtained. Thirty-three districts have been consolidated in six parishes, and nine are contemplating it in the early future.

The following shows the increase of the state for the year 1903:

Increase in state apportionment.....	\$250,000
Increase from 19 parishes in income and equipment.	409,741
Estimate from 40 other parishes.....	120,000

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Total increase for the year 1903..... \$779,741

Increase for year 1902.....	\$239,000
Increase for year 1903.....	779,741

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Total increase of school fund, 1902-1903.. \$1,018,741

From the state superintendent's report for the year ending December 31, 1902, I quote the following:

"There are, I think, no less than thirty-five parishes in which special taxes have been voted by the people, and I consider that the total amount of funds raised from this source of revenue throughout the state is no less than \$200,000 a year. This amount added to the excess of \$179,000 shown by the treasurer's annual report for the year 1902 makes a total increase in the school revenue for the year 1902 of \$379,000 over that of 1901—that is, if the special taxes now levied were collected also during the year 1902. The fund from this source of revenue (the special tax) is increasing every year, for the people of several parishes are getting into the habit of contributing voluntarily to the support of their schools. I look forward with hope to the time in the very near future when every rural school in the state will be mainly supported by local taxes voluntarily paid by patrons in the respective settlements."

It will be noticed that the estimate (special tax) furnished by me for the two years is very much below the estimate of the state superintendent for special taxes for 1902 alone. The probability is that the truth lies somewhere between the two estimates. The progress for 1903 has certainly been greater than that of 1902. There is no doubt about that, and I believe if the whole truth were known, the increase of the two years ending December 31, 1903, would amount to considerably over a million.

Again, to quote from the same report of the state superintendent:

"In closing this report, I am happy to state that the friends of education are more numerous and more earnest than at any other period in the history of the state. Encouragement is heard from all sides. The pulpit, the press, the associations, and all the organs of public sentiment are united in their efforts to encourage the work of our schools and to diffuse the blessings of education among all classes of people."

The superintendent might have truthfully added that the greatest factor in bringing about the results which he has so vividly set forth has been the Committee for the Promotion of Education in Louisiana.

The following shows the remarkable progress made in Lafayette parish during the two years ending December 31, 1903.:

	1901	1903
Parish superintendent's salary .....	\$200	\$1200
Total school fund .....	\$16,000	\$30,000
Special taxes for schools .....	\$10,000	\$24,000
Trained Teachers employed .....	2	22
Average salary paid teachers .....	\$39	\$47
Police jury appropriations .....	\$4000	\$7000
Corporation tax, town of Lafayette .....		\$3000
Teachers employed .....	41	55
Comfortable, modern school-houses, rural .....		6
Average cost of school-houses, rural .....	\$200	\$1000
(\$1000 is the average cost of the six new school-houses built in rural districts.)		
Number of schools with modern desks .....	2	12
Attendance .....	900	2000
Amount of money raised by contributions, entertainments, etc .....		\$4000

The general summary of results as evidenced by the returns from the nineteen parishes is as follows:

	Districts.
Special taxes voted before Jan. 1, 1902, 4 years .....	138
Special taxes voted since Jan. 1, 1902, 19 parishes, 2 years .....	130
Total number of districts reported .....	268

The vital points in this whole statement of results are these:

The total increase in the school fund for Louisiana for the two years 1901-1903 is \$1,018,741. Both the state superintendent, Hon. J. V. Calhoun, and the secretary of this campaign, Mr. L. J. Alleman, state that this does not include the full returns from thirty-five parishes in which special taxes have been voted by the people amounting to a total of \$200,000, \$80,000 of which is not included in this estimate.

In my judgment all this is most favorable. The new administration has come into office in Louisiana, pledged on every stump in the state to the idea of promoting the education of all the people in Louisiana. The retiring government has been consistent, and devoted and earnest in this work for education, but the new government has a singular opportunity to revolutionize the educational life of Louisiana. The state superintendent, whom you know, is a teacher of youth and enthusiasm and power. The governor has shown in a thousand utterances his understanding and his conviction of this great question of statesmanship. I consider the present time a revolutionary time in the educational life of Louisiana. These men know their task and are determined to carry it through to great results.

The work of the future is:

1. To conduct campaigns in parishes of Louisiana where the school term exists for five or six months.
2. To prepare a new school law for Louisiana embodying consolidation as a law and strengthening the whole system through legislation.
3. Infinite care as to the appointments of the parish boards of education.

The immediate work of the Campaign Committee of Louisiana has been somewhat hindered by a political campaign, but this was apparent rather than real, for this whole campaign has been a campaign of education. Every speaker of whatever side devoted a large portion of his time to a discussion of education, which is a most hopeful sign in our political life.

Permit me to express my appreciation of the able services of Mr. L. J. Alleman of Lafayette parish, who has acted as executive secretary of the campaign committee, to the retiring superintendent, Mr. J. V. Calhoun, to Presidents Aswell and Caldwell, and many others whom I cannot mention.



I do not believe that so small a sum of money spent by any board in stimulating the educational activities of the people has ever achieved such splendid results in the history of money spending. The educational awakening in Louisiana during the past two years has been phenomenal. An overpowering public sentiment has been aroused. The people want schools and are willing to pay for them.

During the months of June, July and August the State Institute Board of Louisiana proposes holding a one week teachers' institute in every parish of the state. It is intended that these institutes shall not only act as occasions to give instruction to teachers, but as occasions of great public gatherings and opportunities for stimulating effort in sections where there has hitherto been little advancement. It is my purpose, with the consent of this board, to put into this movement all of the available resources of the board in order that the entire state may feel in an organized way the effects of a sharp, intense and earnest campaign.

The result of campaign operations in Mississippi has been even more surprising than those of Louisiana. The state superintendent of Mississippi, Hon. H. L. Whitfield, who is a member of this Conference here, will speak for himself in a much stronger way than I could speak for him, but there are such vital facts connected with educational activity in Mississippi that I must call your attention to them. Mississippi is now levying two and a half millions of dollars for education, and at the last session of the legislature 75 per cent. of all appropriations were for education.

At the beginning of the campaign three counties and seventy-four separate school districts were levying local taxes. Now thirty-six counties and ninety-two separate districts are levying local taxes for schools. The annual increase in the state apportionment has been \$555,000. The average term of the rural schools has increased from ninety to one hundred and twenty-three days. The average pay of the teachers has increased something over four dollars per month. More liberal school legislation—(a) A law has been passed increasing the salaries of the county superintendents 40 per cent. (b) The legislature has removed restriction on local taxes as to taxes levied for schools. (c) Maximum salary of the rural teachers has been raised from \$55 to \$65. (d) Giving local boards the power to largely increase appropriations for

school-houses. Stimulating effects on teachers:—Large increase is shown in the number of teachers attending summer schools and institutes. Every county has a county teachers' association, whereas, before this movement only a few of the counties had such an organization. The number of school-houses built and improved has been largely in excess of any ten years' period heretofore.

Immediately following Dr. Alderman's report the Conference took a recess until the evening.

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## SECOND DAY.

### EVENING SESSION.

The Conference was called to order by the president, shortly after 8 p. m., in the Jefferson Theatre. The first speaker to be introduced was Dr. C. Alphonso Smith, Professor of English in the University of North Carolina, Chapel Hill, N. C., who spoke on the subject of "Industrialism and Literature."

#### C. ALPHONSO SMITH.

No one needs to be told that the age in which we live is pre-eminently an industrial age. We read it in countless newspapers; we hear it in the whirl of machinery; we see it in the evidences of material prosperity all about us; and we are made to feel it in a certain practical way of looking at things and a certain business way of doing things, both of which are characteristically American.

In no other part of the country has industrial progress been so marked of late as in the South, and nowhere else does this progress present so striking a contrast to the pre-existing order of things. There are men in this audience still in the prime of life who remember when the South was almost wholly agricultural; but since 1870 so swift have been her strides in manufacturing enterprise that statistics become obsolete before they can be tabulated. The output of manufactured cotton goods will at the present rate be more than doubled in four years, and even if this astonishing progress is maintained it will be thirty years before the South will manufacture all the cotton that she raises, and during those thirty years not only will the cotton crop increase, but the needs of the world in the matter of cotton goods will presumably increase in like ratio.

When we add to this the proposed construction of the Panama canal and the industrial advantages that must accrue thereby to the South, the man is not to be envied whose pulse does not quicken and whose imagination does not kindle at the vista that stretches before us.

'Tis a South whose gaze is cast  
Not wholly on the past,  
But whose bright eyes the skies of promise sweep,  
Whose feet in paths of progress swiftly leap,  
And whose fresh thoughts, like cheerful rivers, run  
Through odorous ways to meet the morning sun.

But there are many excellent persons, chiefly from the ranks of literary men and teachers of literature, who see in our industrial progress a menace to our literary life. They believe that as industrialism advances literature must necessarily decline; that we cannot serve two masters, and that literature is destined to go down in the struggle with its stronger and coarser antagonist.

This view of an inherent antagonism between literature and industrialism implies a radical misconception of both. Industrialism is not materialism, nor is it utilitarianism. These are theories of life, while industrialism is a means of living. Viewed as a whole, industrialism is the subsistence of the race on the least expenditure of time and labor. It is the matrix that holds within itself the possibility of all other activities. It is the substructure of society, and conditions its modes of self-expression.

The peril of possible degeneration into materialism or utilitarianism is more than counterbalanced by the immediate and permanent benefits that industrialism confers. Industrialism brings in its train a sense of popular independence and solidarity that are as bulwarks in periods of national crisis. It means development of natural resources; it means emancipation from the temporal needs that threaten and thwart the genius of literature; it means happy homes and diffused contentment; it means wealth, and wealth means more free schools, longer terms, and more efficient service; wealth means not necessarily more universities, but stronger and more adequately endowed universities. Away with the idea that we must deindustrialize a nation; that we must hush the hum of its myriad activities, before the muse of literature will deign to alight!

But the conception of literature in the supposed antithesis between it and industrialism is no less perverted. These guardians of literature, pure and undefiled, would not only materialize industrialism—they would unduly etherealize literature. They would devitalize it. They establish their antithesis by accentuating the mechanical trend of the one, the transcendental trend of the other. But the literature that is too finicky and anæmic to live in an industrial age does not merit to live in any age. "The purpose of literature," says Morley, "is to bring sunshine into our hearts and to drive moonshine out of our heads."

Literature is not handicapped by the division of men into employer and employee; she makes her appeal to all alike. Says one of our poets:

I believe that in all ages  
Every human heart is human.

And wherever the human heart is human literature proffers her guidance and offers her ministrations.

It cannot be too strongly urged that literature is the expression of life, and that the more full, free, rich, varied and abundant life is, the more full, free, rich, varied and abundant will the literature be. The dramatists of Elizabeth's reign did not create the vital energy of their time. They reflected it. They interpreted it. They were not the fountains, they were the reservoirs. New opportunities, new discoveries, new occupations, had opened new vistas, and literary greatness went hand in hand with material prosperity.

Let us never forget that literature means life in all its vastness, in all its complexity, in all its grades. When Queen Victoria told Tennyson how much comfort she had found in "In Memoriam" when called upon to mourn the death of her husband, Prince Albert, she gave no better illustration of the scope and function of literature than did the poor washerwoman who pasted Longfellow's lines on "Maidenhood" above her washtub and who, as she bent over her daily task, lifted her soul back to the level of faith and hope and purity so lovingly sung by the poet. When Tennyson died, clasping in his hand Shakespeare's "Cymbeline," he furnished no better illustration of the scope and function of literature than did the begrimed miners of Newcastle who came up from their sunless haunts to stop Longfellow's carriage, to grasp his hand and say "God bless you for writing 'The Psalm of Life.'"

It is therefore in their joint relation to human need that literature and industrialism find their immutable reconciliation. Antagonism can exist only when literature loses its grip on life or when industrialism degenerates into mammonism.

No more striking confirmation of the view that I advocate could be furnished than the fact that every great industrial era in English and American history has been at the same time pre-eminently a literary era. As this fact has been hitherto overlooked, let me call briefly to your attention the three great industrial periods of modern times. I shall merely sketch these periods, leaving to you the pleasure of filling in the outlines at your leisure. The facts are undisputed and may be found in any up-to-date history of modern industrialism.

The first industrial revolution came in the reign of Elizabeth (1558-1603.) All through the middle ages the little country of Flanders, just across the channel from England, had been the manufactory of Europe. England did not manufacture her own wool; she sent it to Flanders, to be received back in fine textile goods. Flanders made the profits and England paid the freights. But in the reign of Queen Elizabeth, for reasons which I need not enumerate, Flemish refugees came to England, taught the English peasantry their industrial arts, and, for the first time, England ceased to be dependent on Flanders and became herself a wool manufacturing country. This economic change is of vast significance, and the parallel between the industrial conditions of Elizabeth's reign and the industrial conditions in the South since 1870 is full of interest and suggestiveness. In this parallel cotton replaces wool, for cotton did not then figure in English history as an industrial factor.

The manufacturing population was not confined to the English towns, but spread all over the country. Even North England, which had lagged far behind South England (here we must reverse our parallel), now showed signs of intense industrial activity and entered into healthy competition with the more southern sections. Of course it was all domestic manufacture; it was handiwork. But England increased rapidly in wealth, in commercial power, in all that constitutes material prosperity.

The keels of Elizabeth's bold freebooters, Raleigh, Drake, Frobisher and Hawkins, vexed all seas and brought treasures from

all shores. Sir Thomas Gresham founded the first Royal Exchange. England felt as never before the thrill of a new industrial life and the thrill of a rounded nationalism born of industrial freedom. I have often thought that when Shakespeare spoke of "this precious stone set in the silver sea, this blessed plot, this earth, this realm, this England," there passed before his eye not only a vision of armed and warlike England girt by fearless defenders, but a vision of happy English homes filled with the peace and contentment that spring from self-supporting toil.

Elizabeth's reign was, then, peculiarly an industrial epoch. I need not tell you that her reign was and is the glory of English letters. It is needless to rehearse those illustrious names that will perish only with the language that you and I speak. My purpose is merely to show that in this wonderful period literature found not a foe but a friend in industrialism. Both were the products of a common national awakening; and industrialism, by deepening the sense of national power and greatness, contributed to literature, for a nation's literature is but the expression of the national self-consciousness.

Let us pass now to another industrial revolution nearer our own time. In 1775 a memorable date in our own history, James Watt began the manufacture of steam-engines. The change from the domestic system of industrialism to the modern method of production by machinery and steam-power was sudden and violent. Before the year 1800 all the great inventions of Watt, Arkwright, Fulton and Hargreaves had been completed, and the modern factory system had begun. The writers on industrial history tell us that "England increased her wealth tenfold and gained a hundred years' start in front of the nations of Europe." In fifteen years (1788-1803) the cotton trade trebled itself.

Of course vigorous protests were made against this spirit of rampant industrialism. Thomas De Quincey, then only fifteen years of age, complained in 1800 that he could not stir out of doors without being "nosed by a factory, a cotton bag, a cotton dealer, or something else allied to that detestable commerce." The Jeremiahs and Cassandras believed that everything was going to the "demnition bowwows."

But what was literature doing? She was witnessing a renaissance second only to that of "the spacious times of great Eliza-

beth." So far from being materialized she passed into her romantic period, her liberal era. This was the age that nourished Keats, Shelley, Byron, Scott, Coleridge, Wordsworth, Burns and Burke. In a love of nature that made all seasons seem as spring, in devotion to democratic ideals, in variety of range and intensity of feeling, this period takes precedence of Elizabeth's reign. The literary outburst can best be described in Coleridge's lines:

And now 'twas like all instruments,  
Now like a lonely flute;  
And now it was an angel's song  
That makes the heavens be mute.

It was of this age that Wordsworth said:

Joy was it in that dawn to be alive,  
But to be young was very heaven.

There has been but one other great industrial era marked by wide-reaching discovery and fruitful invention. It falls within the fifteen years from 1830 to 1845. Those years are the storage-battery of the industrial, and also of the literary forces that have shaped our Victorian era. In those years railroads first began to intersect the land, telegraph lines were first stretched and the ocean was crossed for the first time by steam-propelled vessels. All of these mechanical triumphs tended to annihilate time and space. The products of manufacture could now be sent with despatch to the most distant quarters. Nations came closer together. The two hemispheres became and have continued one vast arena of industrial interchange. Even Tennyson catches the industrial inspiration, and in 1842 celebrates in the same breath the glories of invention and the triumphs of commerce:

For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder that would be;  
Saw the heavens fill with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping down with costly bales.

But let us look at the purely literary record of these mechanical and industrial years. Every student knows that the English writers who have dominated the literary life of our Victorian era, and who bid fair to dominate many decades of our present century, are Tennyson, Browning and Mrs. Browning in poetry; Dickens, Thackeray and George Eliot in fiction; Ruskin and Carlyle in mis-

cellaneous literature. Every one of these writers rose to prominence between 1830 and 1845. Before 1830 they were unknown; by 1845 not to know them was to confess inexcusable ignorance.

It is equally noteworthy that in 1830, with the single exception of Washington Irving's work, we had no distinctive literature in America; but in 1845 we were represented by Longfellow, Lowell, Whittier, Hawthorne, Emerson and Holmes, the six names that have given the New England states their incontestable supremacy in American literature.

But why did not the South respond to this last literary and industrial movement? Why did she wait until 1870? Because in 1830 her energies began to be more and more absorbed in defense of her constitutional views and of her cherished institutions. The year 1830, that ushered in the era of opportunity to others, witnessed the memorable debate between Robert Y. Hayne of South Carolina and Daniel Webster—the most significant contest that the senate of the United States has ever seen. It was the opening canon of a struggle that was to end only on the field of Appomattox. Sectional lines began to be drawn closer and closer. The South was thrown more and more on the defensive. She was shut in more and more from outside influences. Her industrial system, based on slave labor, stood as a barrier to the new industrial movement; and the enforced defense of this system, together with the political problems and prejudices that it engendered, threw literature into the background and brought oratory and statesmanship to the front.

But a change soon came, and the old South proved that in her hand the sword was mightier than the pen. Defeated though she was, she has accepted the arbitrament of battle and, with an acquiescence as beautiful as it is rare, she thanks the God of battles that slavery is no more. She has adjusted herself to the changed conditions, and with the adjustment there has come a broader and more varied life.

The new South inherits the virtues of the old, for she is the child of the old. She will listen to no praise, she will accept no honors, that must be bought by repudiation of her past. As she looks toward the future with courage in her heart and confidence on her brow, she yet cherishes above price the stainless and knightly heritage that the old South has bequeathed to her.



With new economic ideas, with an ever-increasing development of her natural resources, with a more flexible industrial system, a more rational attitude toward labor and more enlightened methods of education, there has come a literary inspiration impossible before; and the year 1870, which statisticians take as the birth year also of our new industrial movement, has more than made amends for the year 1830. The words which Sidney Lanier wrote to his wife in 1870 reflect the nascent promise of the time: "Day by day . . . a thousand vital elements rill through my soul. Day by day the secret deep forces gather which will presently display themselves in bending leaf and waxy petal and in useful fruit and grain."

Those words were hardly written before Irwin Russell, of Mississippi, opened a new province to American literature by his skilful delineations of negro character. Two years later Maurice Thompson is hailed by Longfellow as "a new and original singer, fresh, joyous and true." In 1875 Sidney Lanier attains national fame, and the six years of life that remained to him were to be filled with bursts of imperishable song. In 1876 Joel Chandler Harris annexed the province that Irwin Russell had discovered and "Uncle Remus" quietly assumed a place in the world's literature of humor and folklore never filled till then. Two years later Miss Murfree, better known as Charles Egbert Craddock, began to sketch the illiterate mountaineers of East Tennessee. The decade closed with the appearance in letters of George W. Cable, whose "Grandissimes," however questionable as local history, is unquestionable as literature.

The next decade, that from 1880 to 1890, witnessed the advent of Thomas Nelson Page, of Virginia, and James Lane Allen, of Kentucky. But I need not call the roll further. Suffice it to say, that in 1888 (*Forum* for December) ex-Judge Albion W. Tourgee, who cannot be charged with undue Southern sympathies, declared that a foreigner studying the current magazine literature of the United States "without knowledge of our history, and judging our civilization by our fiction, would undoubtedly conclude that the South was the seat of intellectual empire in America." What a literary revolution do these words indicate!

In this connection, let me call attention to the purely literary significance of the Civil War. It is a truism to say that the war

meant far more to the South than to the North. To the North it meant the abolition of slavery and the preservation of the Union. To the South it meant decimated families, smoking homesteads, and the passing forever of a civilization unique in human history. But literature loves a lost cause, provided honor be not lost.

Hector, the leader of the defeated Trojans, Hector the warrior, slain in defense of his own fireside, is the most princely figure that the Greek Homer has portrayed. The Roman Virgil is proud to trace the lineage of his people, not back to the victorious Greeks, but on to the defeated Trojans. England's greatest poet laureate finds his amplest inspiration not in the victories of his Saxon ancestors over King Arthur, but in King Arthur himself and his peerless Knights of the Round Table, vanquished though they were in battle. And so it has always been: the brave but unfortunate reap always the richest measure of literary immortality.

More than two thousand years ago Leonidas and his 300 Spartans dared to confront the countless hordes of Xerxes. Defeated? Annihilated! But on the pages of the world's literature and wherever heroic hearts respond to heroic deeds, Leonidas and his brave 300 still stand outlined against that Grecian sky, an incentive to valor. Fifty years ago Lord Cardigan and his fearless 600 made the immortal charge at Balaklava. Defeated? Annihilated! But on the pages of the world's literature and wherever heroic hearts respond to heroic deeds, Lord Cardigan and his dauntless 600 are riding yet. Forty years ago Pickett and his devoted followers made their heroic charge at Gettysburg. Defeated? Annihilated! But the time is coming—it is nearly here—when on the pages of the world's literature and wherever heroic hearts shall respond to heroic deeds, Pickett and his peerless band shall charge and charge forever.

Do you remember that tender scene in *King Lear*, where Cordelia stands in the presence of her father, despised, disinherited, forsaken? As her cowardly suitor slinks from the room because Cordelia's inheritance has been lost, the King of France steps forward and on bended knee says:

Fairest Cordelia, that art most rich, being poor;  
Most choice, forsaken; and most loved, despised;  
Thee and thy virtues here I seize upon;  
Be it lawful, I take up what's cast away.

And so when brave men have fought for the right, as God gave them to see the right, but fought in vain; when great orators have pleaded for justice, as God gave them to understand justice, but pleaded in vain; when the bugles call no more; when the banners are tattered and trailing; when the shouts of victory are forever hushed, and the *miserere* of defeat is chanted over the graves of a buried army; when all, all, is lost save honor, it is then that the muses of poetry and song stoop from their celestial heights and lift the dear old lost cause up, up, into the unchanging realm of literature.

Thus if history means anything, it means that, as the years go by, American literature is to be more and more permeated by Southern history, Southern traditions, and Southern idealism. "The tender grace of a day that is dead" is ours and ours forever. The South is destined to play an influential part in the development of American industrialism; she is destined to play a greater part in the molding of American literature.

I have tried to make clear but one truth: Literature and industrialism are but different phases of a nation's activity. While each remains true to its goal there can be no antagonism, but only the frankest concord and the heartiest co-operation. Industrialism is the body, literature the spirit. In Browning's words:

Let us not always say  
"Spite of this flesh to-day  
I strove, made head, gained ground upon the whole!"  
As the bird wings and sings,  
Let us cry, "All good things  
Are ours, nor soul helps flesh more, now, than flesh helps soul."

At the conclusion of Professor Smith's address, the president of the Conference introduced Dr. J. B. Henneman, professor in the University of the South, Sewanee, Tenn. The subject of Dr. Henneman's paper was "Standards of Admission to Southern Colleges." He said:

J. B. HENNEMAN.

I trust that I shall be pardoned if I take my subject as the occasion for suggesting a line of thought which is related, rather than for entering upon a technical discussion which, however im-

portant for a group of schoolmen, surely would seem too pedantic in this presence.

It is interesting to outline, however briefly, the history of the movement for a more formal entrance examination for colleges and to connect it with the history of secondary education in the Southern states of the Union—a more far-reaching subject than many of us, associated with one particular corner and one particular pet institution, however honorable, commonly suppose it to be. One thing we must recognize clearly at the outset. A movement extending over a wide territory and possessing countless ramifications is never the result alone of any single man's endeavor and single institution's work, however important and necessary the work of the individual is in the chain of development and in the service of propagandism. It is the concurrent and united work of a number of forces operating usually through many channels and a long succession of time.

Starting with the latest expression of this interest, what was felt to be the great importance of uniform entrance requirements was the primary cause of the organization of the Association of Schools and Colleges in the Southern States at the time of the Atlanta Exposition in 1895, an association which in its history of nine years has done untold good in making clear the distinction between school and college work and in crystallizing sentiment on this point. This association was the result of a call by one whom I am proud to name as my earliest instructor in the classics at college, now Chancellor Kirkland of Vanderbilt University, than whom no one person has labored more zealously and untiringly in the last ten years for the important cause of educational efficiency. But he, too, would cordially recognize that there were earnest men scattered over the country working earnestly to better conditions in their respective localities and institutions. From Virginia to Missouri and Texas there have been a number of conscientious private and public school and college men, some of them never officially connected with any association of schools and colleges, personally wrestling with the problems in their immediate section and contributing their part to a common educational movement extending through many years.

As a mere illustration which by no means stands alone, I take the institution which I have the honor to represent, the University

of the South, at Sewanee, Tenn. Sewanee, as a rule, has had quite other ideals than the pedagogical one of producing preparatory school-teachers in any number and has rather been inclined to pursue literary, social, and culture ends for themselves. And yet, even if she had wished to, she hasn't been able to keep from exercising some influence on this movement as on some others. The Sewanee Grammar School; St. Matthew's School in Dallas, Texas; the San Antonio West Texas Military Academy; the new military school projected for the Arsenal at Columbia, Tenn.; a number of schools for young women, particularly in North Carolina, South Carolina and Tennessee; and the labors of other preparatory school workers South and North, have all felt the influence of Sewanee training and endeavor. Least of all should I forget the efforts made to build up the illiterate mountain white population at her very doors—industrially, educationally and spiritually. And be it remembered that the late revered chancellor of the University of the South, Bishop Dudley of Kentucky, was one of the original members and organizers of the Conference for Education in the South, and was always interested in the educational and spiritual welfare of the negroes; and a Sewanee graduate is the efficient and indefatigable secretary of the Southern Education Board, Mr. Edgar Gardner Murphy.

Similar lists could easily be made connected with other institutions, so general has this movement been. I am tempted to take one other illustration, a small colonial college in Virginia, Hampden-Sidney, which I had the honor to be connected with in my first professorship. This excellent example of the small college limiting itself to genuine college work, and which has never belonged to any association outside of its state, so far as I know, has for one hundred and thirty years done its good work quietly, has turned out men who have become university chancellors, college presidents, college professors, principals and teachers of schools, beyond number—I recall the first Chancellor of Vanderbilt University, Dr. Garland; President Dabney of the University of Tennessee; President Denny of Washington and Lee; Chairmen Venable and Thornton of the University of Virginia, etc., etc.—and has to-day a body of alumni at the head of flourishing schools whose main object is to prepare boys for college, from Washington, D. C., to St. Louis, Mo. Also

the Randolph-Macon system of schools and colleges in Virginia is well known.

The work in the Southern states of the upper Mississippi Valley had received special impetus ten years before the organization of the Southern Association of Schools and Colleges through the labors of another whom I honor as a former teacher while I was a student at Woffard College, in South Carolina. In the autumn of 1884, Prof. Charles Foster Smith, then also Professor at Vanderbilt University, published his essay on "The Colleges and Schools in the South," in *The Atlantic Monthly*. The immediate result of Professor Smith's personal efforts was the rise of a number of excellent preparatory schools in Tennessee and the Middle South, a movement still continuing. From that day, beginning with Professor Smith's initiative, to this, Vanderbilt University has been notably fortunate in possessing a large number of strong preparatory schools as "feeders," and has been as consistent in the rigidity and strength of her entrance requirements.

In the *Atlantic* essay Professor Smith not only spoke cordially of, but emphasized the preparatory work, even then organized and splendidly exemplified in Virginia. For in the momentous twenty years back even of Professor Smith's essay, the trying twenty years of internal disturbance and reconstruction, from 1865 to 1885, it ought not to be overlooked now, and certainly was not by Professor Smith then, that the system of preparatory school education in the South, fitting for higher college and university work, was almost wholly in the hands of Virginia-trained men—trained oftenest at the University of Virginia, but also frequently at other Virginia institutions. It is hardly too much to say that during these twenty suffering years the traditions of sound preparatory training were not merely kept alive but never more emphasized than by the ideals and labors of such men as Gildersleeve, Price, Wheeler, Venable, Peters, Mallett, Francis H. Smith, Noah K. Davis, and others at the University of Virginia, seconded by famous preparatory schools like Gordon McCabe's in Petersburg, Blackford's at the Episcopal High School near Alexandria; Abbott's at Bellevue; Col. Jones's at Hanover Court-house, etc.

This system of training men and sending them out over the country to do sound preparatory work has continued from that day to this, as the "University Schools" (due to the direct initiative

of the faculty of the University of Virginia), scattered in every state of the South, bear witness. Doing always splendid work and giving continually a great impetus to the founding of sound and strong preparatory schools, it is possibly unfortunate, as a mere co-ordinating system, that, owing to the absence of "college classes," the University of Virginia has somewhat confused what was long her own special vogue, by dispensing with the formal entrance examinations even for Virginia students; although by reason of traditions and well-known standards, the results actually obtained are by no means chaotic, as might theoretically be supposed. Also it must not be forgotten that there were then historic schools like Bingham's and Horner's in North Carolina and Dr. Turner Porter's in Charleston, S. C.; and the Webbs of Tennessee, like two of the three founders of Sewanee, and like Presidents Alderman and McIver, belonging to a later generation, were alumni of the University of North Carolina at Chapel Hill. And other institutions in other parts of the South have sent out efficient workers.

Again, I should do wrong did I not emphasize the remarkable growth and increased efficiency in the best public high schools of the South in the last two decades, and the interest state universities like those of Missouri, Texas, Mississippi, Tennessee and North Carolina have taken in developing these schools. Though the public schools proved ruinous to many private and classical schools, without at first substituting anything so good, this should be only a temporary phase, and we may take heart. To those inclined to decry the work of the public schools I can but recall the words of President Eliot of Harvard, borne out thoroughly by my own experience of seven years at the University of Tennessee, where perhaps the majority of the students came from the public schools. President Eliot has declared that the graduates of the public schools over the country average fully as high in every particular at Harvard as those who enter from the private schools. The same eminent authority, in an address given last winter in Philadelphia, is the source of the statement that the city of St. Louis has the best public-school system in the United States. This is not so far from our own special territory as to be devoid of interest and of self-application.

As one who graduated nearly twenty years ago and has been a close observer and a conscious participator in this movement

and in this work in three different states—in South Carolina, Virginia, and Tennessee, two renowned for their historic traditions and the number of educators they have furnished to the nation, and two for their active educational interest—also as one who has been so fortunate as to have former pupils engaged in this preparatory work in every state from Virginia to Texas, I cheerfully pay these personal tributes.

The general principles of entrance examinations to colleges I outline in the briefest manner, as it is needless to enter here upon the details. In results, the ideals are that students shall obtain a certain mental development and intellectual training in the school before undertaking college work. Further, that this added college training is highly desirable and valuable both for further developing latent powers in the growing man and for purposes of a real culture, before the man, now at least twenty-one, and frequently more, enters upon graduate and professional work. For it is important that these three grades in our educational system—preparatory school, college, and graduate or professional—should be kept clear and distinct.

What shall the school-boy be prepared on in order to enter upon this intermediate college work which in turn shall develop and broaden him and give him a sound basis for a better culture and for entrance upon professional study? Such a school-boy is carefully prepared in at least four studies, and in favorable cases in five; for when he enters college he immediately takes up higher work certainly in four branches, and may either begin work in a fifth, or, if well prepared, he may also do higher work in that fifth. What shall these studies be? By a general consensus of opinion: English and mathematics, of course; two foreign languages (whether ancient or modern, though, in any culture course surely one ought to be Latin); and finally, either history or science. When only four subjects are given in the schools, it is usually the languages that suffer, though the earnest teacher seeks to get the requisite amount of work and training by additional demands in mathematics or science or other subject. For example, if both languages taught are modern, *i. e.*, if neither Latin nor Greek is studied, then both history and science, in addition to French and German—and English, of course—or greater amounts of some three subjects are regarded as supplying the needed quantum of study and training.



Of course what the schools teach and prepare for must depend on the demands made by the several colleges. All agree that the minimum work in the schools, even for scientific and technological institutes, ought to be English, mathematics and history. If the student is looking forward to technological training there would best be included enough scientific preparation to give the needed bent and aptitude. But for the culture A. B. course, Latin is necessarily added. Whether all, or only a part of Greek, should be substituted by the modern languages, is an old subject for discussion, and I do not wish to call it up here. But I was interested in observing this past winter that the University of Pennsylvania, an institution commonly and wrongly thought of abroad primarily as given over to the scientific spirit, still demands Greek upon entrance and a year's work in Greek in college for its A. B. degree. Of course, there is a B. Sc. degree at this same institution; but, at least the historic tradition of the A. B. degree is sustained. Some institutions, following in the wake of Cornell, are giving only the A. B. degree to all college graduates, having done away with the B. Sc. title altogether. But a discussion of this would lead us too far astray, and I must not trespass longer on your time.

In conclusion, what does this system of correlation and co-ordination in school, college and university work mean? What is the significance of a special and distinct and uniform recognized requirement for entrance into our colleges? It means in itself system, organization, concerted agreement, among a large number of institutions over a wide territory, a clear demarcation between the proper phases of school work, college work, and professional work. But more than that. It means the union of our Southern parts of the United States with the rest of the country from Massachusetts to California. Indeed, since we have just witnessed the spectacle of examinations in every state and province for the Rhodes scholarship at Oxford, it means a closer uniformity among the nations of the English-speaking peoples. And in its ultimate relations, it means a closer association with the rest of the educated, civilized world.

This is no small gain. It means casting aside the bonds of separateness, of provinciality, almost inevitable from our great distances and natural isolation. Should we live in one corner with-

out noting what is done elsewhere? It generates a feeling that we are a conscious working part of the civilized world, and distinctly of our part of it, the American nation. We feel that we are contributing to the national work and to our national destiny. A school like the Webbs at Bellbuckle, Tenn., if I may take a personal illustration, is training students for every part of the country, East, North and South, as well as for nearer institutions in Tennessee and the adjacent states. I ask frankly, is not such a school a national enterprise?

I draw another illustration from four higher institutions of learning in Tennessee that I happen to know most intimately, and I regard them as typical of a far-reaching movement. I refer to the State University at Knoxville, the Peabody Normal College and Vanderbilt University at Nashville, and the University of the South at Sewanee. These are first of all widely representative. In the faculty of each of them are men from the North and from the South, from the East and from the West, trained in various parts of our country at home and some abroad. Again, the students in the several departments come by no means from one locality, but represent in birth and training and residence a large number of states and differing environments. At Sewanee there are usually some thirty of the forty-four states represented, and this is more or less true of her sister institutions. In a class of twenty, an instructor may look for a dozen or more states to be represented. Then there must be reckoned the wide area of country to which the future will inevitably call these workers. There is thus the consciousness of the representative character in both faculty and student body, the consciousness of a broader, higher and better national citizenship. Then there is added to this the consciousness of high ideals and faith in the ultimate high destiny of the particular work and institution.

It is this conscious work for a conscious end that I wish to emphasize. High-school men, both private and public, and the college men of the South feel that they are conscious and intelligent parts of a wide system, a national system, if you please, and more potent than banks and factories and railways, and even economic reasons—and I am not foolish enough to minimize or despise these. The intelligent education of this country is doing most to unite and unify and strengthen it, to make it one and in

separable, more intelligent and more powerful for all good ends.

Such a conscious uniform system, that can still give enough individual elasticity in the treatment of details, is doing most for its immediate section and locality, as it is best serving the nation at large. It is giving the best and the most intelligent according to its conditions, and yet looks forward to the greater educational world beyond. Our graduates and former pupils more and more are scattered everywhere over the world and are coming in competition with the most varied. We wish them to find themselves easily in sympathy and relation with the best. For there can only be one best—the standard, the ideal, to be seen clearly and labored for conscientiously—the cause of a higher culture and the cause of a clearer truth.

Mr. Walter H. Page, of North Carolina, editor of the *World's Work*, New York City, was next introduced. Mr. Page spoke on "The Unfulfilled Ambition of the South." His address follows:

WALTER H. PAGE.

There is a class of men in the Southern States who have a stronger love of their country—I had almost said—than other men anywhere feel. They are bound closely together by an ardent patriotism which is the inheritance of every Southerner, especially if his traditions run back to the large-minded period when Southern men built the spacious house of our liberties. And every such man would give his work if he knew how—he would give his life, if need be—to restore the thought, the character, and the influence of the South to the commanding position that they held a hundred years ago.

It is to the Southern men of this mettle that I wish to speak; and, if the other distinguished persons in this audience will pardon me, I shall speak directly to them and to them only.

I address those, then, who answer to this description of a Southern gentleman—a man who is frank and fearless, generous to his fellows, a proud man with an instinct for leadership; the weaker the man is with whom he has to do, the more scrupulous is his justice; the weaker the woman is with whom he has to do, the more scrupulous his honor.

And I speak to you in the intimate intonations of our unful-

filled ambition. For we have an unfulfilled ambition that has given a deep seriousness to our lives. Of course, I do not speak of personal disappointments. Personal disappointments, if we have suffered them, are of too little importance seriously to affect the lives of men of our traditions or of our temper. He is a small man, indeed, whose mere personal fortunes or misfortunes change his relations to his fellow man or to his country. We were born far too large for that. And I think we were born too large, also, for mere personal ambitions. The desire to achieve something merely for one's own glory—that, too, is the mark of small men who do not feel sure of their station or of their relations to their fellow men or to their country. We claim a larger ambition and a higher patriotism than this. What I speak of is an unfulfilled ambition for our country—an ambition for these States and these people as a part of the Union. The ambition that men felt in the time of Washington, of Jefferson, of Marshall—this is what I mean. They and their fellows wrought out their high wish. Our wish, equally high, we have not wrought out; and that is our sorrow. How has the South fallen in the life, in the thought, in the conduct of the republic, since their time? If we have not been disinherited, we are yet almost strangers in the house of our fathers. Why are we not, why may we not become, leaders in our country's progress? We do not believe that we are incapable. We come of good stock. Nor have we lost our ambition.

Lost our ambition? Let me recall a memory. I had a friend, when we were just coming into active life, a Georgian of gentle breeding and of high spirit, ardent and eloquent. There are other men here who knew him and loved him, for he has now long been dead. The last sad Christmas of his life I went a long journey to see him. One evening at sunset he looked out the window over the gullied fields (it was an endless waste of mistilled land), and he said sadly: "I love the old red hills, and we must show that *men* live on them yet." A hint of death was already in his eyes, but an unbounded patriotism shone there, too. He wrote me a little later: "I do not mind dying, but I hoped to do something for the South before I went." And he never wrote again. Our ambition is as great as his was, and—let us hope—as unselfish. But even yet it is an unfulfilled ambition.

Now, I shall try to go straight to the heart of this matter,

which concerns us more than anything else in the world; and I shall talk, man to man, in a mood that has no hesitation and no fear—the mood of close kinship in a high hope. We are *men*, and we can face facts as bravely as we have faced misfortune. We are not afraid of any truth.

What ails us, then, or what ails the time we live in?

The republic, of which we are a part, has in our day swung into a wider orbit than any other country. It is a larger time, a wider horizon, than American citizens ever before saw. What has been the secret of this progress?

The secret of the unrivaled progress of the United States—the secret of the swift forward movement in our time that puts all preceding social advancement to shame—is the training of the mass of the people. So simple is this fact that many a man misses its profound meaning. Sometimes men miss its meaning because they use words that confuse them. "Education," is one such confusing word. To "educate" the people means one thing to one man and another to another. To most persons it smells of books only. I have several times had the depressing misfortune to be caught at a real educational meeting (and I dare say you have, too); and I have been reminded by what I heard of blind little men scrambling in a fog for a path that was not there. Then I have looked outdoors and seen the roses blooming and thought of the children that cannot bloom. Let us not use words, then, about which men deliver dissertations. Let us call it plain "training," for training is the thing that has made the world a new world, that has vindicated democracy, that has opened the door for opportunities as fast as we can seize them—opportunities not only industrial and diplomatic, but intellectual and moral also.

I lately took a journey from Boston to St. Louis. Across that row of states one may see everywhere workshops that are schools and schools that are workshops, the people all doing some economic service and training the young. The earnestness of academic life, the hum of industry, the cleanness of agriculture—from the lecture-rooms of Harvard College to the power-room at the World's Fair where an engine turns 10,000 horse-power as smoothly as a top sleeps on a polished plate—these are our countrymen (and these are their ways) who have already taken a mortgage on the future of the world, for they are its masters.

Let us see what right training is and how it works.

First—does training pay the individual? To reduce the question to its simplest terms, let us first consider the common untrained laborer in the South, the man at the very bottom. I asked the heads of several good schools for negro men and women to tell me the earning power of particular persons before they were trained and after. Here is the answer from Tuskegee:

Before training, a colored lad can earn in Alabama from 60 to 80 cents a day; after training at any useful kind of work, from \$2.50 to \$4.00 a day.

These instances, among others, are sent to me by the principal of the Slater School for Negroes at Winston N. C.:

John Smith's untrained earning capacity was \$15 a month. Trained at this school as a builder, he now earns \$50 a month.

J. B. Christian earned \$8 a month. As a teacher he now earns \$35.

Lizzie Crittenden earned \$5 a month. As a nurse, she now earns \$25.

Eliza Hand earned \$6 a month. As a dressmaker she now earns \$35.

The principal of Hampton Institute, in Virginia, gives these cases:

L. R. Henderson as a bricklayer earns \$4 a day. He works side by side with white men and has no trouble with them.

Charles Harvey earns from \$2.75 to \$3.50 a day as a carpenter.

A recital of such cases might be made for a whole evening from any part of the South.

Now, in the face of such facts, any able-minded negro who does not train himself is a fool; there is a greater economic difference between an income of 70 cents and \$2.50 a day than there is between \$3000 a year and \$30,000.

But if a negro be a fool not to train himself, what shall be said of a white man? He, too, is a fool, with a punitive adjective for emphasis. I have asked the same question of many schools for whites. I will quote but one answer:

The president of the Alabama Polytechnic Institute, at Auburn, has written me as follows:

I could write you what seems to me a romance as to the process of transmuting the brains of country boys into live commercial assets. We have graduated from Auburn since 1872, when the college was founded, about seven hundred and fifty young men. Most of these have been poor boys in the strictest sense of the word, and to-day they are earning an average of over eight hundred dollars a year. Some are getting salaries of two thousand, some three thousand, and one exceptional fellow ten thousand. Now, the average wages of these boys, had they not attended this institution, but remained on the farm, would have been about a hundred and fifty dollars a year, which is the full estimate of the earning capacity of a plain Alabama farm laborer. Their present average earning, of eight hundred dollars, includes of course the salaries of young men who have just left college, but who in a few years will rise to something better. The average will, therefore, soon be higher.

Now capitalize this eight hundred dollars yearly income at five per cent., and we have the sum of sixteen thousand dollars, which expresses the cash value of the young man's educated brain. This enormous increase in his standard of life and in productive capacity is gained at this institution at an average cost of two hundred dollars a year, or eight hundred dollars for the four years.

I cite you a few concrete examples:

G. N. Mitcham took with us his B. S. and M. S. degrees in 1897 and 1898, and in five years after leaving college, without any outside influence, had worked into a position in which he directed ten other civil engineers, and which paid a salary of \$2400.

W. D. Taylor, 1881, a young man raised on a farm in Montgomery County in the Black Belt, took our course in civil engineering, has become a leader of national reputation in his profession, constructing a noted bridge for the Chicago and Alton Railway across the Missouri River, and now earns a salary of about four thousand dollars as professor of railway engineering in the University of Wisconsin.

J. M. Reid, of the same class and the same course, was the son of a section boss on an Alabama Railway. He, too, is a celebrated engineer, having been employed by a Portuguese company in Africa. In addition to his salary he was paid by the company a bonus of ten thousand dollars for certain changes he suggested which effected immense saving in the cost of construction.

E. N. Brown, of the same class and course, was from a Black Belt county just below us, the son of an intelligent but poor gentleman in said county. Young Brown is now general manager of the Mexican National System of Railways, with a salary of ten thousand dollars per year.

This list might be prolonged indefinitely.

Looked at from the point of view of the individual, it is clear, then, that it pays to be trained. But how is it, looked at from the point of view of the whole community? If I want a man to shovel dirt, perhaps I do not need a trained man. I want a man for 70 cents a day, not for \$2.50. If everybody in a community be trained, who will shovel the dirt and chop the wood and draw the water? Does not every community require a large number of untrained, low-priced men?

No!

That is the fatal doctrine that our fathers fell into and lost industrial leadership thereby. It is this doctrine that has cost the Southern States a hundred years of progress, for this is nothing but a sequel of slavery. If every man in the community were trained you could have the dirt shoveled more cheaply than now. A trained man would drive his scoop to your dirt, attach it to an electric wire and shovel the dirt more accurately, more quickly, more cheaply, than any negro in Alabama can do it. That sort of activity is happening all over the industrial world. Men once pegged shoes by hand. They are pegged much more cheaply by machinery. Whole towns are given to shoe-making; and a man who invented shoe-pegging machinery lately died and left a great legacy to one of our universities. Men once shoveled iron ore with spades. On Lake Superior ore is now lifted from the earth by machinery and it is not once moved by the muscle-power of man till it becomes steel rails and they are laid on the road-bed. It is precisely this kind of trained activity that has enabled the United States to take the lead in the industrial world. Here is the whole secret of it—training from the very bottom up.

To show the sheer financial difference between an untrained and a better trained community, compare North Carolina and Iowa. They are both agricultural states. They have approximately the same area and the same population. They have approximately the same number of farmers. Yet the value of the



farm products of Iowa is more than four times the value of the farm products of North Carolina; and the value of the farm property is eight times as great. A farmer makes more than four times as much in Iowa as he does in North Carolina; and a farm-hand receives twice as much. The difference is not so much a difference in soil as it is a difference in men. Most of the farm work in North Carolina is done by untrained negroes. It is practically all done in Iowa by intelligent and trained white men. It is the difference between a clodhopper and a trained man. And yet so rich is our land that even the clodhopper is pretty well off.

Economic civilization moves forward only as the whole mass of activity becomes more efficient. Are you a lawyer? Your dirt shoveler will never pay you a large fee; but a trained man who works machinery may. Are you a physician? The same is true. Are you a merchant? Your untrained dirt-shoveler can never buy much from you with his 70 cents a day. But a man who earns \$4 a day is worth having as a customer. Are you a railroad? Your untrained man has little money to travel and nothing to haul. Are you a cotton mill? Your untrained man or woman can't buy much cloth on low wages. Whatever you are, you fare better if all men about you are trained, and you fare well in proportion to the number that are trained.

This, then, is the central thought of the whole matter. It pays an individual to be trained, and it not only pays a community, but it is absolutely necessary for a community that all the people be trained. And this simple and obvious truth leads far.

It brings a new conception of society. A satisfactory society in our modern democracy cannot be made up of "educated" men and "uneducated" men. So long as education is regarded as a privilege and not as a right and a universal necessity, the community will stand still in activity, in thought, in character. The proper standard to judge men by is an economic standard, not an academic one. This economic standard changes our whole view of life, and makes our old system of social thought face another way.

Now it is this economic structure and not the privileged structure of society in the United States—as far as it has yet been worked out—that has given our country its great place in the world. And it is this economic and non-privileged structure of

society that has given the Northern and the Western States the lead of the Southern States.

The idea which Southern men inherited was that it made no particular matter about the training of the mass of men, provided we properly trained some men as leaders. Although it is easy to understand the advantage of training to an individual, we are just beginning to see that it is necessary also to a community that all men should be trained. Our great task lies right here—to persuade the community that it is bound to train *every* child for the community's own sake.

Let us go on without flinching and see where this leads us. We run now squarely into the doctrine of universal training at the community's expense (compulsory, if need be), which is necessary in a democracy. There is no escape from it. We may obscure the question as we please. We may befog it with big words. We may drag it into political discussion. We may hatch big theories to cackle it down. We may smear it over with charity. We may impoverish the state because we are afraid of pauperizing men who are already so lean that they can't distinguish hunger from backache. But there it stands—a stark economic fact—the state must train every child at the public expense; and it must train him to usefulness. And an economic fact is also a moral fact.

And the right training of all the people would come pretty near to ending all our troubles—to removing our difficulties, economic, political and ethnological. For instance, you have seldom known a well-trained white man and a well-trained negro in Alabama—both men of economic worth—to have a difficulty because one is white and the other is black, or for any other reason; and you will seldom know such cases. But one untrained worthless white man or one untrained worthless negro may cause trouble throughout a whole county. For this reason it is important to train the child of every hill-billy, of every politician, of every negro in Alabama. In every case it is an economic reason, not a merely personal reason, not a race reason, not a class reason. In an ideal economic state, if we were to construct it as ruthlessly as Plato constructed his ideal Republic, we should kill every untrained man; for he is in the way. He is a burden, and he brings down the level of the economic efficiency of the whole community.

Clear thinking brings us home to this truth. A knowledge of our own history brings us home to the same truth. The one great structural error made in our past was an economic error. We shall correct it only by an economic correction. I said in the beginning that we are a patriotic people. Sound economic action is patriotic action always.

And there is another quality that is strong in us. We love the land that we were born to—literally the land—this ground, this soil, this earth. Our fathers were land-hungry and land-loving, and our impulses answer to their habits. Those of us that do not till the earth still keep a love of it. Even those of us whose trades have buried us in great cities feel exiled if we do not come at short intervals and touch this soil. The call of the earth compels us. This is always our old home. And the odors of a Southern springtime stir deep emotions in us.

We love the land. Then, my brothers, we owe it a debt that we cannot pay devoutly enough. If it speaks a deep meaning to us, how it cries out to us for better culture! Its emotional appeal puts on us economic duty—a solemn, filial duty. We may look about us in any direction and see—

Spring kneeling on the sod,  
Lifting neglected acres up to God.

For our sins to our land, let us humbly pray:

O Land, the giver of plenty; sustain us yet, untrained workers.  
O Sunny Land, clother of the world, sustain us yet, untrained workers.  
O Land, our sunny home; sustain us yet, untrained workers.  
O fertile, sunny, and plenteous country, provider, clother, home;  
    sustain us yet, untrained workers.  
We will worship thee with better labor,  
Renew the riches of thy soil with knowledge,  
Make green thy hills, thy lowlands white with cotton,  
Preserve the forest mantle of thy mountains,  
Keep clean thy streams for constant flowing,  
Teach thy boundless beauties to our children,  
Till we lie down in silence in thy bosom.  
    Amen.

But it is not enough to regard the subject from a bald economic view only. We have other reasons for training all the people than the sheer profit of it, though that is reason enough.

There is one high reason that includes all others. It is necessary for our freedom of opinion that all the people be trained. It was for freedom of opinion that our ancestors built the wide arch of the ranged Union. Then a tyranny of thought followed the great economic error.

We all know that freedom of thought is abridged in many parts of the South. But I will give you one instance of its suppression. I sat one night a few years ago in the house of the president of one of our old educational institutions. He and several members of his faculty were discussing the very subject that I am discussing now—the necessity of a universal compulsory training of every child in the state. "Make a negro go to school and tax us for it?" one man asked. Yes; we all agreed that this was an economic necessity. Then the president smiled and remarked that if he were to express this opinion baldly in public, he would lose his place.

"Do your trustees differ with you?" I asked.

"No, many of them at least agree with me. But they would be afraid of public opinion. The principal newspaper here would hound them."

You would have supposed that the editor was master of thought there. But the editor held the same opinion that we all held. He had told me so. He, too, was afraid of public opinion; and he would not have written his own convictions in his paper.

Public opinion, therefore, was not the thought of educated men in that community, but the blind push of untrained men. And these thoughtful men were not free because of the mass of unthinking men about them. Always an untrained mob will control thought if the people be not trained. In an untrained democracy low minds will lead; and an organized howl will lift demagogues to power.

This is the reason why other parts of the republic have taken intellectual leadership from us. This is the reason that our kinsmen across the sea and our kinsmen across the Potomac regard us as a problem. Let us face this fact frankly.

We have suffered too long because the way to freedom of opinion was not clear. But it is clear now. It is the very way that Jefferson himself, in his own free thought, pointed out—by the training of all the people. In this way the South will again

come to its own, and public opinion here will get the full service of our best minds and most generous natures.

It seems a hard lot that we of all men should have suffered an eclipse of free thought. Our forefathers supposed that they had made this blessing secure for all time. It was Jefferson's great dream. Yet we, who ought to have been born into the full blaze of intellectual liberty, are the only English-speaking men to whom it is now denied.

But a change is coming—faster than most men know except those of us who live away from the old home and frequently come back to it. The truth is, the South is now the land of rapid change. Men often speak of it as if it were an old land—as a small part of it is. They speak of it as if it were settled by a population that had firmly fixed methods of thought and unyielding institutions.

What is the South? What is Alabama, for instance? Old men are still living who came here by wagons, to a wilderness. This busy city has been wholly built within my easy memory. There are to-day only 35 persons per square mile in this state. If it were as densely settled as the Netherlands there would be as many persons in Alabama as there are now in twelve Southern states—all the old slave states—Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Tennessee and the border States of Kentucky and Maryland to boot. If every acre of land in Alabama were as profitably cultivated as the island of Jersey is, its food products would feed about half the people in the United States. By a fair economic measure, Alabama is yet hardly more than a wilderness. Man is just beginning to make a permanent impress on it.

And the changes are not only physical. There are changes in thought. The day before yesterday (as we measure the life of a nation) pioneers were coming here. Yesterday (as we measure the life of a nation) the sons of these pioneers gathered at your capital and sought to make an end of a long trouble by setting up a new government. That was only yesterday. But to-day men here have a different mind about that enterprise. Everything here, I say, is rapidly changing—occupations, methods, thought. Nothing is fixed. We have, in fact, a less developed land and people than any other men of our race in all their far-flung lines of settle-

ment and industry. And a few strong men now may make their impress on the land and on the people for all time to come.

For this reason we cannot, in spite of our disinheritance, regard ourselves as unfortunate. We are, in fact, if we have the mettle for a great task, the most fortunate of men. Those that sit in soft places and discuss academic propositions (and mistake self-indulgence in criticism for the intellectual life) are welcome to their ease. We would not swap birthrights with them. If we have a rough task, it is a high task. While we are doing it, we shall have the joy of constructive activity. We look forward to a golden age that we may surely help to bring, not back to one that never was. And thought is every year becoming freer—on great public subjects and even in the churches.

Nor is this all. A time is coming, men of the South, and it is coming before we die, when other and even graver economic problems will press on our national life for solution. They press already. They are new problems and no government has yet met them. When we grapple with them in earnest, we shall need leadership of a quality that is got only from a hardly won victory. The men who have passed resolutely through one struggle for economic truth and free opinion will have had the best training for other struggles for other economic truths and for free opinion, fettered then in some other way. A democracy in its days of trial calls its leaders from those who struggled last. When we win this battle here—over ourselves and over inherited error—the nation may have need of you. Let us rouse us, then, and proclaim this declaration:

When in the course of human events it becomes necessary for a generation of men to dissolve the hereditary bands that have connected them with an economic error and to assume among the workers of the world an independent and equal station, to which their intellectual ability and their economic capacity entitle them, a decent regard for the opinions of the laggard requires that they should declare the purpose which impels them to this emancipation.

We hold these truths to be self-evident: that all men should have equality of opportunity; that we are endowed by our institutions with inalienable rights; and that among these are free training and free opinion.

We, therefore, the descendants of men who meant to establish free thought for us when they laid the foundations of

our liberties, pointing to the benefits of free opinion among English-speaking men throughout the world, do in the name and for the development of the good people of these states, solemnly publish and declare that free training and free opinion of right ought to be theirs.

And for the support of this declaration we mutually pledge to each other our lives, our fortunes and our sacred honor.

At the conclusion of Mr. Page's address the Conference adjourned until the following morning at ten o'clock.

## THIRD DAY, THURSDAY, APRIL 28, 1904.

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### MORNING SESSION.

The Conference was called to order shortly after 10 a. m., by the president, Mr. Robert C. Ogden. Mr. Ogden said:

#### ROBERT C. OGDEN.

We have, this morning, a little formal business to transact. Before calling upon the chairman of the Executive Committee for a report from this committee I desire to say a few things concerning the Conference. The Conference, as has often been explained, is a very loose organization. There is, I might say, some considerable current expense connected with its meetings. The government requires us to pay postage on everything we send through the mails; we have large printing bills; and somehow or other these accounts manage to get paid. If the printing is needed, we pick up a fairy godfather somewhere. The Conference has been adopted over and over again and it has more than forefathers, although it is only very young. But it has more forefathers than the Hebrews had. Now we ought to have a more compact organization.

I shall occupy your time only for a moment on this matter, but it comes home to me with a great deal of force. This Conference, as I endeavored to demonstrate in a few remarks I was privileged to make at the opening of the Conference, has a right to live—not only has a right to live, but it ought to live. In a short life of seven years, in a period of activity of only four years, it has demonstrated beyond question that it has an influence, that while it is spiritual and intellectual, rather than material, yet it is exercising a force for good in many different directions, and we are sure that out of the forces of this Conference there has come a serious and inspiring literature, and that through the meeting of persons from different parts of the country the best South and the best North and East are coming into closer relationship than ever



before. We know that these things are going on, and we know also, it may be said as a matter of actual fact, that perhaps the largest influence for good of this Conference has been the bringing together of strong thoughtful-minded men and women of the South in an acquaintanceship and sympathetic union for work, such as did not exist before the Conference. Now for all of these reasons and for many others it has a right to live, but it is too loose an organic structure, its organization is not sufficiently compact.

I wish to leave just this suggestion with you, and I wish also to make the suggestion to those whom you will appoint as the officers of your Conference for the year to come, in the hope that between now and the time that the next Conference meets something will be done, in order that the Conference may lead a strong organic, progressive life that shall be quite independent of any particular person anywhere.

We are now prepared to hear the report of the Executive Committee, from Mr. B. B. Valentine, of Richmond, Va., chairman.

MR. B. B. VALENTINE,

The report of the Executive Committee is very short.

The Executive Committee of the Southern Educational Conference respectfully submits the following report for the consideration of the Conference:

We make the following nominations for general officers of the Conference:

For President, Mr. Robert C. Ogden, 784 Broadway, New York City; for Vice-President, Mr. Edgar Gardner Murphy, of Montgomery, Ala.; for Secretary, Dr. B. J. Baldwin, of Montgomery, Ala.; for Treasurer, Mr. William H. Blair, of Winston-Salem, N. C.

For the Executive Committee of the Conference we nominate:

Mr. B. B. Valentine, South Third Street, Richmond, Va.; Dr. Robert B. Fulton, Chancellor of the University of Mississippi, Oxford, Miss.; the Hon. John B. Knox, Anniston, Ala.; Mr. G. P. Glenn, Superintendent of Schools, Jacksonville, Fla.; Mr. B. C. Caldwell, President of the State Normal School, Natchitoches, La.; Mr. C. B. Gibson, Superintendent of Schools, Columbus, Georgia; Dr. Richard H. Jesse, President of the University of Missouri, Columbia, Mo.; Hon. S. A. Mynders, State Superintendent of Education,

Nashville, Tenn.; Mr. Clarence H. Poe, Raleigh, N. C.; Dr. D. B. Johnson, President of Winthrop College, Rock Hill, S. C.; and Dr. D. F. Houston, President of the Agricultural and Mechanical College of Texas, College Station, Texas.

I will say, too, that the Conference has received already several invitations for the meeting of 1905, and that these will be considered by the Executive Committee as soon as possible. We have received a very cordial invitation from Columbia, S. C., one from Chattanooga, Tenn., one from Natchez, Miss., and one from Spartanburg, S. C.

The president said:

The form of action will be upon the acceptance of the report, the vote on the election of officers being later.

The question was put by the president upon the acceptance of the report of the Executive Committee. The report was accepted.

Dr. Charles D. McIver took the chair at this time and put the question upon the election of officers:

Are there any other nominations for officers in addition to those presented by the Executive Committee?

If there are no other nominations shall we vote upon the motion as a whole?

A motion was moved and seconded that the vote be taken on the motion as a whole.

The Chair:

"It is moved and seconded that all the nominations be voted upon at once, there being no other nominations. Those in favor of electing those nominated will please say 'Yes,' opposed 'No.'"

All the persons nominated were thereupon unanimously elected.

MR. ROBERT C. OGDEN,  
PRESIDENT OF THE CONFERENCE.

Ladies and gentlemen of the Conference, I do not propose to detain you with any formal remarks, but I do think one little explanation is due to myself. I have been placed at the head of this ticket and have been elected by you, and I appreciate very deeply all that is implied in the fact that you think us worthy of your confidence for another year to serve at the head of this Conference

of Education in the South, but it is known to very many here that I registered a solemn vow that I could not continue in this office any longer. I had my own reasons; some of them are personal. Time is flying away, I am no longer young; and then, too, I think that rotation in office is a principle that should be observed by every organization of this character. But for reasons that have been urged upon me I have withdrawn my vow, and have been willing to allow my name to stand again, hoping that a kind Providence may enable me to serve the Conference better next year than this. Just that much, let me say. I am not altogether a weakling; I do know my own mind; and I thought when I came here that it was clear, absolutely clear, that my services in the office with which I have been honored so long should terminate at this Conference. Only one who is deficient, however, can never change his mind; and sometimes we find the theoretically wrong things may be perhaps the practically right things. I trust you will accept my explanation.

The President of the Conference:

"Local Taxation for Public Education" is the subject of discussion this morning. The Conference is aware that no single question with which we are engaged has a more vital importance than this. The first address will be from Mr. H. O. Murfee, of Marion, Ala.

#### H. O. MURFEE.

I have the honor of opening for your consideration the subject of local taxation with a definition of terms and a statement of the situation.

The history of nations and of governments uniformly reveals a vital relation between taxation and prosperity. This relation is not merely a material connection. It is a relation deep and enduring between ideas, opinions, beliefs, which nourish national life and are themselves the real source of all revenue. It is in this relation that I would bespeak your attention to the subject of local taxation.

Taxation is a mode of raising public revenues. "The public revenues," according to the founder of the historical school of law, "the public revenues are a portion that each subject gives of his

property in order to secure or enjoy the remainder.”\* This conception of public revenues is fundamental to government; for unless a people recognize the relation between their taxes and their welfare, they will ever regard taxation as tyranny. In the visible things of government this relation of taxation to welfare is evident. Taxes which support the constable and establish courts are patently indispensable to the public good. But it is not so evident that taxes for schools also “are a portion that each subject gives of his property in order to secure or enjoy the remainder.” Certain it is, however, that the security of our property and the enjoyment of our possessions are conditioned upon the integrity and the intelligence of our neighbors; and the integrity and the intelligence of our neighbors are fruits of education.

Thus it is that in contributing to the public revenues for education we insure to ourselves the things for which governments are instituted—life, liberty and the pursuit of happiness.

The mode of raising such public revenues is also a capital concern. Not only the amount of revenue raised, but—what is of far greater moment—the attitude of the people, is influenced by the mode of taxation. In a democratic government the people should be invested with the sovereign power of support. And not merely the people in general, but the people in particular. Each community should be empowered to tax itself for its own improvement. This is local taxation, and this is local self-government. Local self-government has been aptly defined as “that system of government under which the greatest number of minds knowing the most, and having the fullest opportunities of knowing it, about the special matter in hand, and having the greatest interest in its well-working, have the management of it, or the control over it.”\*\* This is the cherished political faith of the South; and this faith should shape our policies of public instruction. Local taxation for schools is the doctrine of democracy in education. This doctrine teaches that the people who possess the most intimate knowledge of public affairs and who have the most intimate interest in their well-being should be entrusted with the power of support and the responsibility of control. Denied this power and responsibility, the people cease to consider public affairs as their affairs, which demand

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\*Montesquieu: *Esprit des Loix*, I. xiii.

\*\*Toulmin Smith: *Local Self-government and Centralization*.

their vigilant supervision and loyal support. The government, by whatever name it is called, that prevents a people from improving their condition savors more of despotism than of democracy.

The chief virtue of local taxation for schools is the virtue of democratic government: it develops the people through their efforts to govern themselves. Not the greatest happiness of the greatest number, but the most complete development of every citizen—this is the blessing of self-government. This blessing is most beneficent in the conduct of education. The administration of their schools, through local support and local control, is itself a source of enlightenment to a people. The amount of revenue which will accrue from local taxation is not the sole consideration; the increase of interest and the community of effort on the part of the people for the elevation of their schools are vital effects of this mode of raising revenue. The amount of revenue raised is a matter of the moment; the active interest of the people in the education of their children is a matter of all time. Such interest is a source of life unto life, and is itself a mighty means of enduring revenue. Local taxation for schools yields its richest fruits not in an increased revenue, but in the personal interest each citizen acquires for the betterment of the schools, in the belief which thus comes to prevail that the schools are of the people, for the people, and by the people, and that the people are the repositories of their children's welfare.

The situation of public education in the South is due to a practical repudiation of the doctrine of local self-government. This situation presents two capital features. These features are a dearth of public revenue and an apathy of public opinion. The dearth of public revenue for education in the Southern states appears in the recent report of the United States Commissioner of Education. For example, in this report we find that the total revenue for schools in Massachusetts amounted to \$14,192,760; in North Carolina, \$1,484,921. Massachusetts raised 97.2 per cent. of this revenue by local taxation; in North Carolina local taxation contributed only 12.5 per cent. These cases are typical: wherever local taxation has been employed, it has been a source of copious revenue. The dearth of public revenue for education in the Southern states may be attributed to the same cause which has operated to produce an apathy of public opinion. The state and not the community has exercised the power of support and control. The result of this has

been not only a meager revenue, but also an indifferent public opinion. It is customary to attribute the situation of public education in the South to certain historical causes. Whatever part the past may play in shaping present opinion, present opinion is largely determined by the nature of things. And it is not in the nature of things for a people to entertain a zealous devotion for institutions which are not made by their own efforts and maintained by their own labors. Historical speculation may furnish an attractive field for the discovery of remote causes; but the causes which are present and within our power to alter, these should be the principal concern in education. Of the causes which have depressed public education in the South, the chief is to be found in the system of support and control. Supported and controlled by the remote power of the state, public schools have come to be regarded as eleemosynary institutions; and eleemosynary institutions are never held in high esteem among a free and independent people. As long as our schools are supported from the state treasury in such degree, so long will they remain without the pale of popular favor. But when each citizen of each community contributes directly to the support of the schools, the schools then become the schools of the people; and the people perceive that in elevating them they elevate themselves and their posterity. This is the situation in the South. This is the situation among any people when the education of their children is relegated to a remote authority. The low esteem in which public schools have been held in the South is not due to a spirit of arrogant aristocracy. It is due to the belief that the education of our children should never be delegated to an authority too obscure and a power too remote. When public education is entrusted to the people, when the people perceive that they possess the sovereign power of support and the saving grace of control, then will public education become each citizen's private concern and each Christian's religious obligation.

The President of the Conference: I now have the pleasure of introducing Dr. Walter B. Hill, Chancellor of the University of Georgia. Dr. Hill is the latest addition to the Southern Education Board—an addition which the board has felt much honored in being able to make.

## WALTER B. HILL.

The extent of my obligation to the program, according to the terms of my engagement with the secretary, is measured in time by the period of five minutes, and is limited in subject-matter to a brief account of the pending local tax movement in Georgia.

The present constitution of the state was adopted in 1877. At that time reconstruction-phobia had not subsided and the provisions in respect to local taxation were dictated in part by apprehensions derived from the experiences of that calamitous era. The right of local taxation was recognized, but its exercise was hedged about with such restrictions as to be practically prohibitive. Before an election could be held, the recommendations of two successive grand juries must be obtained, and in the election the tax could not be voted except by securing the votes of two-thirds of all those qualified to vote, thus counting against the proposition all who were indifferent or providentially hindered from voting. Several campaigns in counties where local taxation was strongly popular proved that it could not overcome these hindrances. Accordingly, it was realized that the first step necessary was to change the constitution. A bill was introduced in the General Assembly submitting an amendment to the vote of the people at the election to occur next October. The amendment will remove entirely the requirement of preliminary action by the two successive grand juries. It permits local taxation by counties or by districts within a county. It is conservative in that it requires a two-thirds vote, but the requirement is two-thirds of those voting and not as formerly two-thirds of the total qualified voters. The bill providing for the amendment passed the General Assembly, and is now pending for adoption or rejection by the people next fall. As soon as the bill became law, a meeting of the educational workers interested in the subject was called in the governor's office, Dr. McIver being present, representing the Southern Education Board. A committee of seven citizens was appointed to draft an address to the people, urging the adoption of the amendment. This address was as strong as the committee could make it, and yet brief in form. It was published in the leading papers, furnished as stereotyped matter to all the country papers, and printed in leaflet form for very extensive distribution. From the beginning it seemed wholly proba-

ble that the amendment would be adopted. No opposition has been developed. The governor of the state, who knows the public sentiment of the people of the state, publicly stated that in his opinion it was sure of adoption.\* If its adoption had been the only question, there would have been no apparent necessity for any agitation or campaign, but it was felt desirable to interest the people in the subject actively, to secure the adoption of the amendment by an impressively commanding vote, and more especially to prepare the minds of the people by a preliminary campaign on the amendment to take immediate advantage of its provisions so soon as it should be adopted. Hence, the committee which had been appointed to prepare the address was instructed to act as a campaign committee. During the fall and winter of last year they arranged educational rallies in many of the counties, securing the services for the most part of local speakers without expense. They furnished matter for the press and prepared a handbook of about fifty pages, which is intended principally to serve as a text-book for speakers. It has quotations from the educational governors of the Southern states, extracts from the addresses of Dr. Curry, Dr. McIver, and others, short articles by leading county superintendents, statistics, etc. During the past winter the campaign has not been active, as the season was not favorable for public gatherings, and the public mind has been engrossed during the spring, until the 20th inst., with the general campaign for the nominations of state, district and county officials; but from now until October we shall carry on the campaign by the various agencies already mentioned and with the purposes heretofore stated.

We shall be very happy to make our experience and our work in Georgia of service to other communities. Indeed, I presume that the possibility of this was the reason why a statement of this local movement was deemed suitable in this discussion. In the hope of contributing suggestions for use elsewhere, I will mention the following matters:

1. We have stressed the point that taxation—especially district taxation—for primary schools is pure Jeffersonian democracy. There may be some Protestants in the South who doubt the inerrancy of the Scriptures; there may be some Catholics who question the infallibility of the Pope; but there is yet to be found a man

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\*Since this address was delivered, the Amendment has passed,



in the South who doubts the political infallibility of Thomas Jefferson. In securing popular education, Jefferson sought to apply his favorite theory of government, which was the distribution of power. He preferred that local taxation for schools wherever practicable should be by districts. Information on this subject can be secured by obtaining from the National Bureau of Education an admirable compendium on Thomas Jefferson and the University of Virginia, published in 18—. Any one desiring to follow his views in detail may refer to the following sources: Jefferson's "Writings," vi, 542, 566. viii, 205, 358; also his "Correspondence," 53, 54, 103, 186, 443.

2. We have used the sessions of the courts as a means of reaching the people. We have a little pride in this matter, because a man so full of resources as Dr. McIver told us when he heard of this that it was a plan he had not thought of. The court sessions bring together an excellent popular audience. The leading citizens of the county are usually present, as members of the grand juries. In the rural communities, the courts bring to the county site for one reason or another a very large number of citizens. For special educational rallies an audience has to be worked up. Here at the court sessions are fine audiences already gathered. The judges are generally strong friends of education. Our speakers usually ask them for an hour during the noon recess, preferably on the opening day of court. The judges have always acceded to the suggestion, and usually adjourn an hour earlier before dinner or reconvene an hour later.

3. Our speakers have been definite in dealing with the situation in each county. They have not "shelled the woods," but while giving general facts as to illiteracy, it has been suggested to them that they give also the number of illiterates in the county in which they are speaking. On the subject of the tax, they discuss not only the general situation in the state, but they go to the tax books of the particular county and ascertain just exactly what would be the additional cost to each taxpayer in case of the levy of the local tax for schools. It has often been found heretofore that when the discussion proceeds on general propositions alone, the most heated opponents of the tax have been those on whom the tax imposed would not exceed twenty-five or fifty cents. A definite and accurate presentation of this situation compels this class of

adversaries to be either silent or ridiculous. It is often both a revelation and a relief to the citizens generally to find how small an increment in taxation will secure such great benefits as are proposed by the local tax.

4. In conclusion, I will say that if our campaign address or the handbook will be of any service to others, copies can be had by writing to the state school commissioner, Hon. W. B. Merritt, at Atlanta. The campaign has been principally in his charge, and he deserves the credit for the good work that has been done.

The President of the Conference: In the absence of one of the speakers of this morning I will venture to exercise a little of the authority you have kindly imposed, and will call upon some of our visitors for a few words to the Conference for Education in the South. First, I will introduce to you the Rt. Rev. William Lawrence, D.D., of Massachusetts.

### BISHOP LAWRENCE

You people of the South have been so kind to us that I think you have a right to know what are our passing impressions as we come to you from the North. For no one would have the hardihood to make such a short visit as we are making and say that he had gained impressions which could be called final.

The first strong feature that strikes us all is this. As we have come through the South we feel that you have a strong love for the whole nation. The Civil War is, I will not say forgotten, but it is a thing of the past. The memories of the reconstruction period are some of them bitter, and no one of us can wonder at it. Still you people of the South feel bound together with us of the North in our national privileges and responsibilities. We are members one of another. Our problems of incoming peoples are yours, as your problems of race and education are ours.

A second impression is this: that through the inadequacy of the press of the country, the people find it impossible to know each other. We of the North are not fully informed of Southern conditions. We read the headlines of the news from the South and gain the impression that there are continual lynchings and that the Southern people as a whole are indifferent to justice and the enforcement of the law. We get the idea that the white people are indifferent to the education as well as to the rights of the negro;

and it is necessary for some of us to come here and discover, as I believe we have discovered, that the people of the South are just as much in earnest as to the enforcement of the law as are the people of the North. We have discovered also that the people of the South love the negro even more than do the people of the North.

I confess that I have had doubts upon this point as I have read how the whites are being given larger appropriations for their education than the blacks. But I have also had it borne in upon me that if on account of the poverty of the country there is not enough money to educate all immediately, it may be for the benefit of the negro that some preference be given to the earlier education of the white.

I say "for the benefit of the negro," because when the whites are educated the education of the negro must follow, for the white man will then discover that his safety and the welfare of the community lie in the education of all the people.

I have said enough, considering that Mr. Ogden gave me only two minutes in which to gather my thoughts.

My last word is this. President Dabney spoke with feeling at the University of Alabama, of his deep sense of personal loss through the death of those who fell in the war. True; but in every nation it is only through loss that there is gain; he that tries to save his life shall lose it, and he who loses his life in a cause which he believes to be right saves it for the nation.

I believe that the people of the North, suffering as they also did by the death of their loved ones, are grateful if by their losses they have gained for the history of the nation and the children of the American people such characters as Wade Hampton, Stonewall Jackson and Robert E. Lee.

The President of the Conference: I will now ask Dr. J. C. Cooper, of New Britain, Conn.—one of the members of the corporation of Yale University—to address us.

J. C. COOPER.

I was surprised and startled some ten minutes ago by Mr. Ogden's sudden intimation that he was about to call me out. But when he explained that the regular order of procedure must be interrupted because certain gentlemen who had prepared addresses

had lost their voices and could not speak, and that impromptu speakers who had voices would be introduced in their stead, I thought of the Mississippi steamer and its whistle. The steamer had a very loud whistle which could not be blown except when the engine was shut off. You will understand, therefore, that the power of this convention is now shut off, and I am responsible only for the use of my voice.

It has been my privilege to come often into this Southland, especially during the last twelve months. As we come, we are always enamored of the natural attractions of this beautiful country, with its sunny skies, its wealth of flowers and the splendid products of its broad fields. It is a great and roomy land and its resources are inexhaustible. I am, however, continually impressed by the wise remark of a distinguished Congregational minister who was addressing the students of the Yale Divinity School. "After all, young gentlemen," he said, "after all, the principal thing in this world is the people." We are gathered here because of our interest in the people; because we believe that in the development of this vast nation of ours, South and North, East and West, everything depends upon the elevation of the people and of all the people. The wealth of a nation is men, not things. The advancement of our country, its agricultural progress, its commercial progress, its economic progress—all these rest upon the broad basis of an enlightened manhood. If we would have material prosperity we must first make men. We believe in manhood. We believe in the elevation of the lowest of men, in order that the image of God may be fully restored in them and that they, with us, may work together for the upbuilding of the nation.

What are the resources of this region of the South? Coal and iron, you say. But coal and iron have been here from the beginning of the world. It was not until the right men came that the mines were worked and the furnaces were kindled. Here, as elsewhere, everything in the material development of the country has depended upon men, trained men, with purpose and energy and intelligence and character. All things move forward with manhood. Manhood is the standard of advance. I like the new version of the Scriptures in certain respects, and especially have I been impressed with that great commission of our Lord, where instead of reading, "Go ye into all the world and preach the gospel

to every creature," it is written, "Go ye into all the world and preach the gospel to all creation." All creation does respond to the preaching of the gospel. Christianity clears the forests and cultivates the wilderness, opens the mines, improves agriculture, and in every way increases the fruits of the earth and enlarges its producing power. Those who are engaged in the work of education are engaged in the work of making men. Schools are manufacturing factories for making men.

This Conference of Education has for its sole purpose the encouragement of this work. I am deeply impressed with the truth of the assertion, which we hear so frequently in these days, that the South and the North are coming to know each other better than they have before and that, in this mutual acquaintance, we are coming to help one another more than ever before. Benjamin Kidd has called our attention to the fact that whereas the lines of communication in commerce have hitherto been along the lines of latitude, East and West, yet the natural channels are along the lines of longitude, North and South, for the North and South are mutually dependent upon each other, the one always producing what the other most lacks. The development of our own country so far has been an illustration of this. The tide of empire has been westward. Our great trunk roads have been from the East to the West. Our commerce has followed the parallels of latitude. But already a new movement is apparent in the tides of our national life. The North and the South are coming into closer and more intimate communication than ever before. We are moving freely up and down across Mason and Dixon's line, exchanging products and exchanging ideas, stimulating each other to nobler conceptions of duty and broader views of national affairs. In the immediate future when the great waterway is opened across the isthmus through which the main currents of the world's commerce are destined to flow, our Northern and Southern states are to be brought into such relations to one another as they have never known before. The cities of the Southern seaboard will take on new business and have unprecedented growth through the new commerce that shall be developed.

Out of this new development and these new relations to be established between the North and the South there should come to our country a new and splendid uplift of humanity, a great

forward movement toward the consummation of our hopes for unification of our whole country and for the perfection of each separate part. In this vast work the chief agency must be Christian education. Our main hope is the common school. We are recognizing this fact in the North as never before and are feeling our dependence upon it. It is on this account that we rejoice with you in the great educational revival which is sweeping over the South—one comparable to no other in the history of our land, certainly not since the time of Horace Mann and Henry Barnard in New York and New England seventy years ago.

Bishop Lawrence has already reminded you that we of the North have our serious social problems to deal with as you of the South have yours. One of these is the problem of immigration. Multitudes of people, many of them poor and ignorant and depraved, are flooding our Northland, coming from every nation under the sun, especially just now from the Latin nations of southern Europe. I have lived the past twenty-five years in a little city where seventy-five per cent. of the population are foreigners or the children of foreigners. The assimilation of this heterogeneous mass of new population and its successful incorporation into the body politic is no easy affair, and we have found that the most effective agency to this end is the common school. Many of the original immigrants do indeed become intelligent and useful citizens; but Americans cannot be grown in a day or a year. Our hope is in the children. When the children can be passed through the various grades of our public schools, taught as they usually are by well-equipped teachers of Christian character and high purpose, they become Americans—with American ideals and purposes, with American enterprise and the American spirit. There is no other single agency so effective as this. The foreign home and the foreign church cannot produce the type of character necessary for American life. Out of our public schools come the boys and girls who are, in the future, to make the homes and the churches which in their turn will become the building forces of our civilization.

I am glad to be here and to come under the inspiration of this great Conference. I wish to share in the new and uplifting influence of this gathering as I may be able to share in it, and to make my profession of faith in the power of Christian education, broad and thorough and complete, an education of the head, the hand

and the heart, which shall perfect the manhood of the nation, develop its resources, and unify its people as the children of one Father, who hath made of one blood all nations of men for to dwell upon the face of the whole earth.

The President of the Conference: I now ask the Rt. Rev. W. C. McVickar, D.D., of the Diocese of Rhode Island, to speak to us, and I trust he will be good enough to respond.

### BISHOP McVICKAR.

When Mr. Ogden came to me a few minutes since, and said that he wanted me to speak, I began to understand some remarks which he made in introducing the first speakers in this extra program arrangement, namely, that we who were thus interjected into the schedule were not expected at a moment's notice to offer anything very solid to the morning's discussion, but only to furnish, as it were, a sort of interlude to the more formal addresses; in other words, to fill the place which the little girl assigned to the sermon in a church whose service had pretty much run to musical performances, where they had come to sing everything that could be sung and some other things besides. The sermon, she explained, was intended only as a chance for the choir to rest. So as I understand the purpose of these extra speakers, it is to furnish a little rest to these "wise men from the East," with their more solid theses, if not to the audience.

And let me say at the outstart that I am not very successful in putting what is large into a small space, although I have had much practice in attempting it, at least ever since I have been grown up, and especially in days of travel. You will therefore be indulgent if I bungle in saying all I want to say in a few minutes which are allotted to me. I have a good deal that I want to say to this audience.

First of all I want to express for myself, and in behalf of the company, of which I am an insignificant part, that is visiting your city at this time, the profound gratitude and admiration we feel for the very bountiful and warm hospitality which has been extended to us. We have been accustomed all our lives to hear of "Southern hospitality," and we have experienced that hospitality on other occasions, when we have visited the South; but we

have never known it more abundantly or more charmingly proffered than here in these last few days that we have been with you. You have made us feel so completely at home, and, I may add, we have so completely availed ourselves of your kindness, that it must have seemed to observers at times as if we owned the place, so royally has it been put at our disposal.

Well, as you know, we are here with you in the interest of the great cause of education, but as has been so gracefully put by our noble president, we are the ones, after all, that are surely being educated. For myself, I feel that with every day and hour, not only of these inspiring conferences, but, almost better still, with every hour of this happy social intercourse and communion, my life is deepening and enlarging with ever new experiences of the rich and essentially one humanity and brotherhood, which underlie all superficial differences and conditions. And where, indeed, could such experiences more surely ripen and come to flower than in this mellow "Southland" of yours—(I love that term); and at a time when everything speaks of growth and beauty, and all nature is aflame. Let me here make a confession which may also serve as an illustration of what I am saying. Two years ago on our yearly pilgrimage we were in Athens, Ga., and there, too, we were the recipients of a princely hospitality, and held high converse with choice and representative spirits. It was there that I first realized in its fulness the underlying unity and brotherhood of which I have spoken. After one of the meetings, at which there had been a most free and animated discussion, and one in which allusions to the Civil War had played a conspicuous part, someone said to me, "Rather delicate and ticklish matters were broached to-day." To which I answered, "I don't believe there can be any such thing as ticklish matters where there is such a spirit of frank friendliness, and such complete and mutual understanding." So completely and enthusiastically, indeed, had that spirit taken possession of the Conference that it adjourned over a session in order that its members might attend a gathering of citizens in celebration of the Confederate Decoration Day, at which the oration on "The Confederate Soldier" was delivered by a well-known Georgian. The oration was a very noble and thrilling one, and so generous as well as just in its accord of admiration and honor to the heroes of the North as well as to those of the South; and the response of applause on the



part of the large audience was so warm and enthusiastic that all hearts were swept in one common, overwhelming tide of emotion over the memory of brave deeds done and brave lives offered, albeit on different sides of the same altar of patriotism. And here comes my confession—tell it not in Gath! So completely was I, as one of the crowd, carried away that I did, what I should never have conceived possible on any other occasion, I contributed at the close of the meeting to the completion of a Confederate monument. What do you think of that for a “black-hearted republican?” I remember the story of two Irishmen who, for the first time in their lives, were travelers by night in a sleeping car. Toward morning an accident occurred which gave them a thorough shaking up. In the panic which ensued one of them, in putting on his clothes, got his trousers on hind part before, and in answer to his compatriot’s anxious inquiry as to whether he was altogether killed replied, “No, he thought not; but (regarding the peculiar disposition of his clothes) added that “he thought he must have sustained a fatal twist.” Well, my friends, I can only say, with Pat, I think that I, and many more beside me, must have sustained a fatal twist in these upsetting experiences and it is a twist that we shall not get over. But my firstly has become my all, and my time has expired.

Mr. George Pierce Baker, of the Department of English of Harvard University, was next introduced by the president of the Conference.

#### GEORGE PIERCE BAKER.

Friends: I think, after very delightful days on our train and here in Birmingham, I should divide that into Old Friends and New! Before our party reached Birmingham, Mr. Ogden, when he introduced us as a body to the audiences we have been meeting, used a word which I notice he has dropped. He called us his “curios”—a use of words which illustrates his well-known courtesy, for he—and the audiences—have been perfectly aware that the name usually given a collection of human curios is “freaks.” But if Mr. Ogden is too kind to call us “freaks” and fears we are weary of “curios” let me make a suggestion from an experience of Barnum and Bailey. “The Greatest Show on Earth” was in England, but was not duly appreciated by our English cousins. Something must

be done. Therefore, the astute manager called together all his "curios"—the tattooed man, the bearded lady, and the dog-faced boy—and suggested as a means of arousing public interest that the "curios" should publicly protest that their feelings were deeply wounded by the advertisements of them as "The Greatest Living Collection of Human Freaks." The idea was taken up with enthusiasm. The "curios" held a public meeting to pass votes of resentment, and appointed one of their number to write to the *Times*. That letter touched the public heart. Letters of sympathy and letters suggesting less brutal synonyms poured in for the *Times*; and meantime the public flocked to see these sensitive souls encased in strange exteriors. Finally, when manager and "curios" were rejoicing in well-filled coffers and unabated interest, a bishop—no less—wrote to the *Times*, gravely marshaling his arguments to prove that these sensitive souls should be called "prodigies." This the manager, now sure of his public, hailed as the final word, and thereafter in England the "Human Freaks" were advertised as "Prodigies." After what you have heard from those just preceding me will you not support me in suggesting to Mr. Ogden that hereafter he call his collection, "prodigies"? Of course they will blush, but stimulated by your delightful hospitality, I am sure they will deserve the title.

Bishop McVickar said that it is difficult to be in this party and not preach. It is; count the bishops and clergymen in this party and you will see why. But I maintain that I have a special right to preach. Sailing down the coast of Spain once in a little tramp steamer, I had spent nearly all day in the wheel-house with the canny Scotch captain. Just as we were going down to dinner, he looked at me sharply and said: "What do you do for a living?" "What do you think?" "Well, I've been watching you as we've been talking, and I can't just make you out. You are either a minister or an actor." "No, I am a teacher." "Humph, a little of both!" If, then, I don't look as if I had come here utterly unprepared to speak that is the actor; and if I venture to preach a little, that is the minister.

I wonder whether this audience realizes the extent to which we represent in this party the colleges and universities of the Middle States and New England—Yale, Harvard, Columbia, the University of Pennsylvania, Amherst, Williams? I wonder, too,

whether these college graduates, professors and presidents, stirred, touched, perhaps inspired, by what they have seen and heard since they came into the Southland, have not had in mind often each man the motto of his alma mater. For many a man that motto sums up all the particular college he loves to call his means in thought and deed, and is one of his chief inspirations. I know that I for one, during these crowded ten days since we left New York, have had constantly in mind the motto which Harvard bears on her shield. Look where you will at Harvard, you will find on her walls, emblazoned in the jeweled glass of her memorial windows, the words *Christo et Ecclesiæ Veritas*. "For Christ and the Church. Truth." Doubtless to the rigid Puritans who chose those words they meant, "Truth for Christ and my particular creed," but the generations since, yes even some of the men on this platform have taught Harvard men to read that motto: "For Christ and the broadest service of mankind by truth."

Who can be a teacher to-day and fail to recognize what truth through education has yet to do for this country of ours—the alluring opportunities North, South, East and West? Surely none. But it is sometimes difficult to remember that even the questions we are prone to regard as particularly our own other men elsewhere are trying equally hard to solve, and that only by mutual understanding and sympathy, by co-operation, can the great educational opportunities of this decade be fulfilled.

Yet one cannot travel through any part of the country as we are traveling through your state and not recognize all this. It is only a short time since, in Ohio, I heard a group of representative men discussing earnestly one of the topics which has been treated here, improvement of the financial and the professional position of the teacher. To know at first hand the enthusiasm and the success with which you are grappling your problems in education must mean for us graduates and teachers of Northern colleges stimulation to heartier endeavor in our own work. And as we clasp the hands of these Southern educators whose patience, enthusiasm, and effectiveness the young men they have sent North to us have never wearied in praising, I am sure that Harvard motto is in the hearts and on the lips of us all—"For Christ and the broadest service of mankind by truth—through education!"

The President of the Conference: I now take great pleasure in introducing to this audience the Hon. Sydney J. Bowie, member of Congress from the Fourth Congressional District of Alabama. Mr. Bowie will speak to us on the special topic of this morning, "Local Taxation for Public Education."

SYDNEY J. BOWIE.

Mr. President, Ladies and Gentlemen: In contemplating this question of local taxation for public schools, after reading all I can find upon the subject, and especially after giving it the most serious possible consideration, the wonder to me is, not how any one can be for it, but how can any one be against it.

The question involved is elementary. The great revolution of 1776 was fought under the magic cry of "No taxation without representation." This was but the assertion of the right of self-government. Who would have supposed, in view of the blood our forefathers shed in assertion of the principle that a parliament over the seas could not tax them without their consent, that in its stead a government should have grown up in our own midst under which their descendants were denied the privilege of determining whether or not they would levy a tax on their own property for their own benefit?

It is difficult for a disciple of Thomas Jefferson, who believes both in the right and capacity of a people—especially of this people—for self-government, to discuss the subject with those who would inhibit the right and question the capacity.

We have been told that every question has two sides to it, but we should never lose sight of the fact that one of these sides is right and the other wrong. The supreme question for us to consider is which side shall we take. "Under which king? Bezonian, Speak or die."

I suppose that in this audience I may quote without disapprobation and praise without disfavor the Father of Democracy, the most passionate believer of all men in the right and capacity of the people to rule, in many respects the most renowned and most useful statesman that this, or any other country, has produced. Said he:

"If a nation expects to be ignorant and free, in a state of civilization, it expects to be what never was and never will be.

"The most effectual means of preventing the perversion of

power into tyranny are to illuminate as far as practicable the minds of the people.

"No other sure foundation can be devised for the preservation of peace and happiness. Preach a crusade against ignorance. Establish and improve the law for educating the common people. Let our countrymen know that the people alone can protect us from the evils of misgovernment.

"Above all things, I hope the education of the common people will be attended to; convinced that on their good sense we may rely with the most security for the preservation of a due degree of liberty."

And in discussing his famous bill for the education of all the people of Virginia, he said: "The expense of the elementary schools for every county is proposed to be levied on the wealth of the county, and all children, rich and poor, to be educated at these three years free."

"The truth is that the want of common education with us is not from our poverty, but from the want of an orderly system. More money is now paid for the education of a part [referring to their private school system], than would be paid for that of the whole, if systematically arranged.

"What will be the retribution of the wealthy individual [for his support of general education]? First, the peopling of his neighborhood with honest, useful and enlightened citizens, understanding their own rights and firm in their perpetuation. Second, when his own descendants become poor, which they generally do within three generations (no law of primogeniture now perpetuating wealth in the same families), their children will be educated by the then rich, and the little advance he now makes to poverty, while rich himself, will be repaid by the then rich, to his descendants when they become poor; and thus give them a chance of rising again. This is a solid consideration and should go home to the bosom of every parent. It will be seed sown in fertile ground. It is a provision for his family, looking to distant times, and far in duration beyond what he has now in hand for them."

That this right ought to exist it seems to me will not admit of any serious controversy. The only point to decide is, is its exercise necessary?

There are some occasions when facts simply must be told and

the truth spoken. I know it comes hard, but in the midst of self-congratulation and self-praise, in the midst of self-glorification, let us not forget the danger of self-deception.

We all know that our state is great—the greatest in the world. We all know that our soil is fertile—the most fertile in the world. We all know that our climate is good—the best in the world. We all know that our women are beautiful—the most beautiful in the world.

But there are some things which we may not know, or at least which we are not in the habit of emphasizing. For instance, it may possibly be information to some that Alabama spends on education a less sum per capita for each pupil in actual attendance than any state in the Union. We are all aware, of course, that we spend less than the rich and wealthy states of the North, but some may, perhaps, hear for the first time that Alabama, upon which we are all accustomed to look as the richest state in point of mineral resources and mineral development in the South, and one of the richest in the Union, is behind every other Southern state, many of which are actually as well as relatively poorer than we are, in the sum appropriated for public education.

It may be said that a comparison between this state and some of the states of the North would be unfair, but certainly it will be no injustice to compare Alabama's record on that subject with Tennessee on the north, Georgia on the east, Florida on the south and with Mississippi and Louisiana and Texas on the west. The average expenditure per capita for each pupil in Tennessee is \$5.17; in Mississippi, \$6.48; in Georgia, \$6.93; in Florida, \$10.41; in Louisiana, \$8.82; in Texas, \$9.95; while in Alabama it is only \$4.41. Not another state in the Union, rich or poor, old or young, spends as little. Several of the states here quoted cannot compare with Alabama in natural wealth, in natural resources, in climate or in natural advantages. Let us carry the illustration a step further.

It is a remarkable fact that the percentage of illiteracy among the white males twenty-one years of age and upward in the state of Alabama is greater than it was in 1860, 1850 and 1840. The pioneers who came to this state when it was practically a wilderness and laid the foundation for its future greatness brought more education and culture with them than has descended to their

grandchildren and great-grandchildren who live here to-day. But stranger still than this, with all our boasted progress, while there has been some reduction of illiteracy since 1870, yet the actual number of illiterate white voters is now largely more than it was thirty years ago. The increase of male illiterates of twenty-one years and upward in the war decade from 1860 to 1870, was only 3,443, but in the thirty years of peace, from 1870 to 1900, the actual number of white male illiterates over twenty-one years of age increased from 17,429 to 31,614, an actual gain of 14,185. There were more white illiterates over twenty-one years in 1880 than in 1870; more in 1890 than in 1880; more in 1900 than in 1890. The percentage of illiterates among the white males over twenty-one years in 1840 was 11.9; in 1860 it was 12.2; in 1900, 13.6. So also has the total number of illiterates of both races over ten years of age increased in every decade of this state since 1870.

In Alabama in 1870 there were 383,012 illiterates over ten years of age; in 1900, 443,590, an increase of 60,578; in 1870, 92,059 white illiterates in Alabama over ten years of age. In 1900, 104,883, an increase of 12,834.

Compare this with Georgia, which has, during the same period, reduced its white illiteracy from 124,939 to 101,264. Compare it with Mississippi, which has reduced it from 48,028 to 36,844; compare it with Tennessee, which has reduced her white illiteracy from 178,727 to 159,086.

These are unpleasant facts, but if any dependence is to be put upon the records as published by the Census Bureau they state the simple truth.

Is it the part of wisdom or statesmanship to ignore these conditions or shall we, to quote the words of the immortal bard, "take arms against a sea of troubles, and by opposing, end them?" If you send for a physician, suffering from a dangerous malady, would you want him to prescribe a remedy before he had diagnosed the case, or would you want him to diagnose the case before he prescribed a remedy? The question comes home to us in the midst of all our boasting, "Why is all this? What explanation have we to make?" Fortunately the answer is plain, simple and easy of demonstration. There is no chance to fail in the diagnosis.

Alone of all the states in the American Union, Alabama has

denied to every minor civil sub-division in the state except incorporated towns the right of local taxation for public schools, and this is why they have languished and decayed. The only aid which our public-school system derives in our rural communities, which hold nine-tenths of our population, is from the state treasury. In our municipalities provision is made by law for municipal aid or supplement to the state fund.

When we turn from a contemplation of the facts which we have just presented as applicable to the whole state to the case as made with reference to the municipalities which have and exercise the right of local taxation or local appropriation from municipal treasuries in aid of public education, the change presents an inspiring and hopeful record. The total percentage of illiteracy among the whites over ten years of age in all of the cities in the Union having over four thousand inhabitants is eight-tenths of one per cent. In the South and in Alabama, it is only one and one-half per cent. In the North and West it is six-tenths of one per cent.

Now the difference between the illiteracy of the cities of the North and South is so small as to almost amount to a negligible quantity. It is practically non-existent, except as it is created by the tide of immigration from the illiterates in the surrounding country. The problem of self-help, of local aid by taxation, has solved the question in every town in every state, North and South, of over four thousand inhabitants, and probably in every town of over a thousand, certainly in most of the latter. If local aid will accomplish this result in our towns and cities of more than one thousand population, why should not the same aid accomplish the same result in our rural communities?

But there is another side to the picture. I dislike to dwell upon it, but Dr. Dabney says that in 1870 the negro illiterates outnumbered the whites by 90,000, but that in 1900 the white illiterates outnumbered the negroes by 277,000. That in June, 1900, there were in the United States 2,326,000 persons over twenty-one years of age unable to read or write. Of this number, 977,000 were of the negro race and 1,254,000 of the white race. Contrast these figures with 1870. In that year there were 838,000 negro illiterates, against 748,000 white illiterates. Of the white illiterates, a large proportion was foreign born, 565,000. But the number of native born is 688,000, or 113,000 more than the foreign-born illiterates.



Of all of this number of native-born white illiterates, the overwhelming majority is in the Southern states, and Alabama has an undue proportion.

Let us go a step further. In the eight counties of Blount, Cherokee, Cleburne, Cullman, Winston, Marion, DeKalb and Jackson there were 18,154 white illiterates over ten years of age in 1900; against 3,432 negroes. Contrast these with eight other counties in this state, in which the white illiterates number only 2,071, against 112,794 negroes. The percentage of illiteracy among the negro population of the state of Alabama was reduced in the decades from 1880 to 1900 from 80.6 to 57.4 per cent., or over 23 per cent., while in the same time the reduction of white illiteracy was only 10.2.

Can anyone contemplate these figures without feeling that they deserve consideration? We have heard a great deal about the negro problem in the South. We are disposed to sympathize and commiserate with ourselves upon the existence of this problem, and we have friends who feel that it is the only one we have to vex us; but I say to-day that the South has done its duty to the negro race, whether before or since the war. His progress in slavery was greater than it was in savagery, and his progress as a freeman in the Southern states has been all that anyone could expect.

The percentage of illiteracy among negroes over ten years of age in the South Atlantic states was reduced from 85 per cent. in 1870 to 47.1 per cent. in 1900; and in the South Central states from 86 per cent. in 1870 to 48.6 per cent in 1900. During the same period of time, we have been told by so great an authority as the distinguished Commissioner of Education of the United States, that up to 1899 the South had appropriated \$109,000,000 for the education of the negro race. As this enormous sum has increased at the rate of six and one-half millions of dollars per annum since 1899, we find the startling total of more than one hundred and forty millions of dollars has been contributed by the South to the support of negro education since the war. Of this sum, less than five million dollars was paid by the negro. The Southern whites have, therefore, given to the negro every dollar of tax which he paid, and have added thereto the magnificent total of more than one hundred and thirty-five millions of dollars. A voluntary con-

tribution from one race for the benefit of another without a counterpart in the history of the human family!

Contrast these figures with the record of fifteen Northern states. In Maine, the per cent. of negro illiteracy has increased from 10.8 per cent. in 1870 to 25.8 per cent. in 1900.

In Wisconsin, from 23.6 per cent to 39.6 per cent.

In Minnesota, from 41 per cent to 41.2 per cent.

In Montana, from 12 per cent. to 48.2 per cent.

In Wyoming, from 34.6 per cent. to 41.1 per cent.

In Arizona, from 35.8 per cent. to 73.6 per cent.

In Nevada, from 6.3 per cent to 66.8 per cent.

In Utah, from 38.2 per cent. to 52 per cent.

In Washington, from 33.1 per cent. to 36 per cent.

In Oregon, from 26.5 per cent. to 36.1 per cent.

In California, from 9.6 per cent to 31.1 per cent.

In North Dakota, since 1880, from 44.2 per cent. to 59.2 per cent.

In South Dakota, from 44.2 per cent. to 51 per cent.

And in the western division of the United States, this negro illiteracy has increased from 16 per cent. to 42.8 per cent.

In the North Central and North Atlantic divisions, representing the wealthy and populous states of the East and the Middle West, there has been a reduction of negro illiteracy, but at a rate which will not compare with the South.

I contrast these figures in no spirit of criticism and I am aware that the percentage of negro population in some of the Northern and Western states, to which I have referred, is so small as to make the comparison of but little value, but I insert them in these remarks in order that it may be known that the South has nobly and grandly responded to whatever obligations existed upon her with reference to this unfortunate race. To-day the rights, the happiness, and the future of the negro race are better preserved and better protected in the South than in any other part of the globe. There has never been an instance since the day the English cavalier first set foot upon the historic ground of Jamestown to the present time, in which the South has failed, either in peace or war, to rise to the height of every question, to discharge the duty of every crisis, to bear without complaint its part of every burden and to do its full share in maintaining untarnished the national honor! Show me

that page of our country's history which has not been made brighter by the wisdom of her statesmen and the valor of her arms!

The history of the South is a glorious and inspiring one, and it has wisdom, courage, statesmanship and honor enough among its own people to meet every emergency, to solve and rightly solve, every question that is presented to it. But there is to-day confronting us in Alabama a problem which, if true to the proud traditions of our forefathers, and the glorious history which they have handed down to us, we must begin to solve, and solve at once. This question is the problem of white illiteracy. It has been stated over and over again, that the state of Alabama appropriated more than one-half of its general revenues for the purpose of education. This is true. We hailed with supreme satisfaction the provisions in our new constitution on the educational question. But in its practical analysis, how has it worked out? It largely increased the amount fixed in the constitution of 1875, and it also increased the amount which had theretofore been appropriated by the legislature, but the painful fact had as well be stated now as hereafter, that while there is an increase in the total amount raised by taxation under the new constitution, yet that increase was not as great as the increase in the school population. In other words, the per capita distribution to school-children between the ages of seven and twenty-one in 1902, before the constitution went into effect, was \$1.37, while in 1903, by reason of increased number of children, it was only \$1.31.

That the state cannot increase the amount it appropriates is plain. It needs every dollar of its surplus revenues for general public purposes; it gives now all it can. There are only three other sources which have been suggested.

The first—shall I name it?—is charity. That we could get it in quantities sufficient to be of any service to us is impossible. That we should ask it is unthinkable.

The second, is aid from the national treasury. This might have been obtained at one time if the South had been united in asking it, but they refused, and now, whether desirable or not, the opportunity is gone, and probably forever. "The mill will never grind again with the water that has passed."

The last method is by local taxation as a supplement to state aid. The problem of local taxation is simply to allow each com-

munity which wants it to levy a reasonable tax, under reasonable restrictions, upon its own property to educate its own people. This is the approved method in all the states. It has been tried with success in every state in the Union, North and South, except in the state of Alabama, and it has failed in none. In our own state alone are the people forbidden by our organic law to exercise this high function of a free people, the right to levy taxes upon their own property for their own benefit. Who shall say that the people cannot be trusted with this right? It is their own property. Can the right be justly taken from them? Those involved are their children. Can they not decide for themselves what they will do about it? I know there are some people who question the wisdom and policy of public education. It has always been so, but we are to-day witnessing the spectacle of a public-school system which is just sufficient in rural communities to destroy the private schools and not sufficient to reach the standard of those private schools of sixty years ago. We ought either to provide sufficient money for the operation of free public schools in the rural communities of our state, or we ought to go out of the business altogether and leave it to the private schools. I am not in favor of the latter, nor will the people listen to it for a single moment. We could not recall the private schools of the past, if we would—we would not if we could.

When I recall the fact that our native white illiteracy is greater now than it was in 1860; that the actual number of our illiterates, both black and white, is greater than in 1870, or 1880, or 1890; that the increase of our school fund has not kept pace with the increase of our school-children, I am reminded of the old story of the little boy who was late at school one day. The morning was very cold—a drizzling rain of the night before had been frozen over, so that the ground was covered with a coat of ice. The teacher indignantly demanded an explanation of his tardiness. "Well," said the boy, "I started early enough, but every time I took a step forward I slipped two backward." "How, then, did you get here?" thundered the teacher. "I turned around and went the other way." It seems to me that the time has come for Alabama to turn around and go the other way.

Under a recent act of our legislature, every school in the state receiving public aid is required to be taught free at least five months in the year. This statute is impossible of literal enforce-

ment in a few localities, but it has been generally observed, and in the main has had a wholesome and beneficial effect upon our public-school system. But it is not enough. The true idea is to permit, under fair restrictions and reasonable limitations, each local community in the state, needing and desiring it, the privilege of taxing its own property a sufficient sum, as a supplement to the state fund, to increase this free term from five to nine months in the year.

The value of local aid as a thing to be desired in itself, has never been better stated than in the words of the lamented Graham, delivered at your last Conference in Richmond in April, 1903. Said he: "My work and speeches have been along the line of stimulating the people to self-reliance and to the local support of their schools, looking ultimately to free public schools supported by local taxation, with the district as a unit. In my opinion every dollar, the giving of which is felt and is to some extent a sacrifice upon the part of the person making the contribution, whether voluntary or under form of law, consecrated to the cause of public education, is worth more to the contributor and to the growth of genuine patriotism than a hundred dollars which may come from unmerited, or unappreciated, or from misdirected philanthropy."

These inspiring words of this noble young Lycidas, called "ere his prime," state the whole case. Let them be cherished in our memories and translated into our deeds. Let us receive the mission as a high trust, bequeathed to us by our young and fallen leader, and here pledge ourselves to his noble spirit, looking down upon us from his mansion in the skies, that the banner which he so proudly bore shall be waved aloft and the cause for which he so proudly fought shall be carried to a triumphant victory!

The argument, then, in favor of local taxation, is twofold. First, it is a necessity. Second, no truly good results can come to pupil or community without it. It stimulates self-help, that keystone of character, that never failing avenue to success, when all else fails. It creates interest. It builds up patriotism. It accomplishes results.

Moreover, I have just referred you to the diverse conditions prevailing in different sections of our state. I have pointed you to eight counties which have over 18,000 white illiterates over ten years old to about 3000 negroes. I have also mentioned eight other counties where there are 2071 white illiterates against 112,-

794 negroes. Now some of the counties having a large white illiteracy may want to press forward and relieve it. Others having a different state of affairs, and contributing annually from three to five dollars per annum to negro education to one which they can lawfully contribute to white education, may feel that they have done enough, or at least are not yet ready to increase their appropriation for this purpose. Shall the counties or communities which are ready and anxious to go forward be compelled to wait upon the pleasure of those who are satisfied with existing conditions? Shall we make of our laws and policy a Procrustean bed, which stretched the men who were too short to the required length and cut off the legs of those who were too long?

The speed of a fleet is said to be that of its slowest ship. Shall the swift cruisers of our educational fleet be tied down to the speed of our monitors or gunboats? Is it wise or right to deny to one community what it wants and needs, and is willing to pay for, simply because some other community doesn't want it, doesn't need it and isn't willing to pay for it? The questions will answer themselves. To borrow the words of Mr. Edgar Gardner Murphy, "I am not in favor of compulsion in this matter. It is against compulsion that I speak."

I am aware that there is a provision in the state constitution of 1901 granting to counties upon certain conditions the right to levy a tax of one mill for public-school purposes. I favor the levy of this tax wherever practicable. But it takes a three-fifths vote of an entire county, and the fact is, portions of a county may be served with as good schools as they want, and therefore opposed to the levy of an additional tax. More than this, the amount is too small. It is impossible of execution in many of the counties; it is impracticable and insufficient in all.

We have been told that unsettled questions have no pity for the repose of nations, and that no question is settled until it is settled right.

It is idle to talk about this being a settlement of this question. A system of schools maintained largely by local taxation and guided and controlled by local interest is an absolute necessity here as it has been proved to be elsewhere. I tell you there can be no repose in Alabama until these fetters have been stricken from the limbs of freemen. On Thanksgiving Day, when our new constitution, by

proclamation of the governor, went into effect in 1901, the people of Alabama, for the first time since 1860, felt the chains of political bondage fall from their limbs. They have written and established, so far as their political rights are concerned, a constitution, which, in my humble judgment, is the best of any state in the Union. Having hedged about the ballot-box with ample safeguards and eliminated the debased and unfit portion of the population, we are free at last and, thank God, can speak our sentiments anywhere on any question that comes up for discussion.

Let no man think the fight for education has ended. It has only begun. It will not end until the curse of illiteracy is banished forever from our doors, and until our school system is the equal of any in the land.

We have heard it said that the door of hope should not be closed in the face of the negro. For the one hundred and four thousand whites, male and female, over ten years of age, who, in 1900, were illiterates and for their descendants I plead to you to-day that the door of hope may not be shut forever in their faces and that the hand of opportunity may be outstretched to them.

A distinguished statesman of Texas once said: "Turn Texas loose and let her grow!" To-day cannot we echo his words and say, "Turn Alabama loose and let her grow!" Strike from her limbs these fetters that bind and retard her growth, make free her citizenship, restore the right of self-government. Limit the taxation for educational purposes, but let the limit be reasonable and the method practicable. When this is done, and not until then, Alabama will take her rightful place in the galaxy of the states, the equal of any in progress and development, as she is to-day in material wealth, with which a generous Providence has endowed her!

The President of the Conference: By request of the Local Committee, the Rev. Dr. H. C. Cummings, of Boston, Mass., will occupy a few minutes in speaking of a local philanthropic enterprise.

H. C. CUMMINGS.

Mr. President, Ladies and Gentlemen: Mr. Ogden said that I wanted to speak to you just for a few moments by the request of some local committee, with regard to a very important enterprise

which we have been hearing about. As a matter of fact, when Mr. Ogden took us on this educational party, he told us we must attend to business—that is to say, we must attend strictly to the meetings, and learn all we could, and we don't dare go home and face him there unless we have done our duty in that respect. I suspect that his action at this moment is in the nature of a punishment, because I have been playing truant.

I have been in a room over in yonder corner, and I should like to say for the benefit, not only of the citizens of Birmingham, but of the whole state of Alabama, that I have been sitting at the feet of one of the truest teachers that it has ever been my privilege to listen to—and I have been going to school more than half my life to the best kind of teachers that the world affords. I say I have been sitting at the feet of one of the ablest and most inspiring teachers that it has ever been my privilege to know, I refer to your distinguished fellow citizen, Judge Feagin, of Birmingham; and I am here simply to express my sense of obligation, I am here to express my sense of gratitude at what I have learned this morning from him, with regard to another and a greater department of education.

You know that one of the greatest problems of any community is caring for the boys and the girls who become what we call our juvenile criminals. In the state of Massachusetts, where I live, we thought that we had learned something with regard to the best methods of solving this part of the educational problem. We thought we knew something about the great truth that judges and courts and the officials of the law were not there for the purpose of putting prisoners in jail, but for the purpose of keeping people out of them. We thought we knew that we must begin with the children, that we must have separate courts for them. We thought we knew that we must use the appropriate system, a separate system, for the younger and the older, put them under moral influences, keep them so far as possible out of the institutions which taint their reputations and make it hard to go back and earn their bread. We thought that we had learned many other things, but I find that some of you have learned them better and that, best of all for you and for your future, your teachers are the judges at the head of your great legal institutions; and I wish simply to congratulate you that you have such teachers, that you have men on your benches like Judge Feagin, who know the best that the world has



to teach, who can tell you to-day the very latest inventions that the world has made with regard to the solution of the great problems of criminality. He is here ready to lead you on, and there is no better investment in point of money, in point of morals, in point of statesmanship, than to fall in behind him, and absolutely, men, women and all, go whither he leads; and I believe that in his leadership you will find yourselves absolutely leading the world.

Mr. President, allow me in conclusion simply to take this opportunity as one of the members of this party which has been entertained, to express my own deep and affectionate sense of obligation to the citizens of Birmingham, and of many of the towns who have entertained us throughout the state. The other day at Tuscaloosa some one pinned the colors of the State University on my coat and, as Professor Baker said, I was glad to have them there, first because one of those colors, the crimson or the red, is the color of my own beloved university, and I was glad to have them there, because I thought to myself that after all they were the red and the white, and that is two-thirds of the national colors; and the blue skies, which arched over us, and roofed us all into one common country, and one common family of brothers and sisters—that makes the third. Ladies and gentlemen, we shall go home feeling proud of our country, because we have known our brothers and sisters here in the South, and we shall always wear the red and the white of Alabama in our hearts.

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### THIRD DAY.

#### EVENING SESSION.

The Conference was called to order by the president, shortly after eight o'clock, in the Jefferson Theatre. As at the previous sessions, the attendance was not only representative, but was so large as to tax the capacity of the building. The president first introduced Dr. Charles D. McIver, President of the State Normal College, of Greensboro, N. C.

#### CHARLES D. McIVER.

I do not know how to make the kind of speech our President, to my surprise, has called upon me to make. I did not know when I came here to-night that I was to make this or any other kind of

speech, but I will venture the remark that I suspect that not many of us realize the significance of the great Conference in which we are taking part. This is the only educational association in the world presided over by a great merchant, the vice-president formerly a minister, the secretary a physician, and the treasurer, I am thankful to say, a banker.

I do not believe that there was ever such a company of people so organized for the purpose of public education. Teachers everywhere meet to discuss purely professional work and ideals, and frequently they pass resolutions pointing out the duty of others; but we teachers have lived too much to ourselves and have not influenced the thought and action of the most influential citizens of our own generation, accustomed to think only of influencing the thought and action of the leading citizens of the generation that comes after us. We have not always done that as well as we wanted to do it, but I think it was generally because we did not have the wherewithal to take care of ourselves and those dependent upon us and to fit ourselves for our great task.

I am glad, therefore, to see this combination of teachers allied in educational endeavor with business men. If the business men of the country will give the teachers a fair chance, the people will be educated.

We frequently hear comments on the inferiority of teachers. Can we expect to secure the most capable men and women to train children at a smaller wage than we pay convicts from the penitentiary when we employ them to work on our public roads? I heard once of an enterprising Jew who sold "a first-class overcoat for \$5," and in an hour the customer came back to him complaining about the inferiority of the coat and saying that he had found that the coat had holes in it and that it was full of moths; whereupon the Jew said, "What did you expect to find in a first-class overcoat for \$5? Did you expect it to have humming-birds in it?" There is nothing in this house that we would let a \$40 a month laborer work upon except the brains of our children. You listened to a magnificent address here last night on the economic value of education; but a weakling cannot train boys and girls into great men and women whose education has economic value. We must have masters as teachers. I would prefer that my boy and girl should come into occasional contact with a master spirit even if they did

not gain so much literary training than to come in contact with a teacher with all the degrees that the colleges can confer, but who is a wooden sort of person without generous ambition and without the power to inspire generous ambition in others. Let us keep impressing upon the public that in order to secure masterful teachers, who are the seed-corn of civilization, whose business it is to hand down from this generation to the next the best that we have been able to see and know and do and dream, we must be willing to invest in the trainers of our children more money and time and thought than we have ever yet invested in them. I do not want my children taught geography by a person who has never been outside of the congressional district in which she is teaching. I do not want my children to be taught the relation between capital and labor by a man or woman who never expects to see more than \$150 or \$200 capital for a year's salary.

It is not a question of wasting the time of a child for six or seven years, but it is the waste of time of an effective worker in after-life—man or woman. Too many people underrate the value of a child's time. This reminds me of a story of an Alabama farmer. When the teacher in his district visited his home, the farmer was feeding his hogs, throwing out ears of corn to them, and the hogs were eating it greedily, when the following dialogue took place:

Teacher.—“Mr. Jones, why do you feed your hogs that way?”

Farmer.—“What do you mean, professor? What other way is there to feed them?”

Teacher.—“You are feeding them dry corn. It ought to be wet, and would be better if it were warm.”

Farmer.—“Don't the hogs seem to like the corn, and don't they seem to be fattening? It would give me a heap of trouble to always have the corn wet.”

Teacher.—“But, Mr. Jones, don't you know that it is a scientific fact that it takes twice as long to digest dry food as it does wet food?”

Farmer.—“No, professor, I never heard of it before; but anyhow, how much do you calculate that a hog's time is worth?”

And, so, there are people who seem to think that a little child's time is worth nothing, and waste it by putting it in charge of a teacher without skill and inspiration. We forget that it is a man

or woman's time we are wasting. Six or seven years of a child's life wasted means sixty or seventy years of effective manhood or womanhood wasted. Let us move forward with this educational revolution, aided by business men, clergymen, physicians, and other professional people of all classes, and make this country and this world what it ought to be by selecting for the seed-corn of our civilization, and by procuring it at any cost, the strongest, most generous, most far-sighted, and most cultured men and women that this world has in it to train the children of to-day to become the men and women of to-morrow.

The President of the Conference: Now we want to step for a few moments into one of the great universities, and I shall now fulfil another one of my promises that another shall be heard from to-night by calling upon the Rev. Anson Phelps Stokes, Jr., Secretary of Yale University.

#### ANSON PHELPS STOKES.

Mr. President, Ladies and Gentlemen: I can see no reason why I, as a young man, should be called upon to say a few words here this evening, for I have simply come down into this Southland to see and to learn, not to teach. I am not a person of any distinction whatsoever, unless it be that I realize that I am a person of no distinction, and that is in these days some distinction.

To show you how little distinction I have, let me tell you a story. A few days before I left New Haven I received a letter from a firm that was publishing an annual entitled "Distinguished Americans," or with some similar title, enclosing a brief statement in regard to my life, giving the time and place of birth, and a few other facts. There was attached to this statement a note in the handwriting of the editor, saying, "You are not quite up to our standard, but if you will pay \$10, we will see that this sketch is included in our publication."

Now, ladies and gentlemen, I realize fully that I am not up to the standard, but I am so anxious, not to leave Birmingham, but to return to keep an engagement in New Haven on Sunday by Mr. Ogden's special train to-night, that I dared not refuse when he asked me only a few minutes ago to say a few words to you.

You have perhaps heard the story of the Bishop of Pennsylvania; he was marrying a girl who was what we would call to-day

"a new woman." She did not like the word "obey" in the marriage service, and you know that in the services according to the Book of Common Prayer, the minister uses the words "love, honor and obey," and the woman repeats the words after him. In this case the minister, the Bishop of Pennsylvania, said, "Love, honor and obey"; the new woman said, "Love and honor." The Bishop of Pennsylvania said, rather strenuously, "Love, honor and obey"; she said, "Love and honor." The bishop then turned sharply around and closed the prayer-book, and the woman said, "Love, honor and *obey*." When I came to the platform this evening and Mr. Ogden asked me if I would say a few words, I heard the door of Car A in our special train closing in my face unless I replied "Yes," and so there was only one thing to do.

Now, ladies and gentlemen, I cannot begin to tell you how much I have enjoyed these Conferences. It seems to me that it was peculiarly fortunate that Alabama and Birmingham should have been chosen as the place where they were to be held. I cannot forget that this is the state which produced Dr. Curry, who, I doubt not, more than any man in this generation, has stirred up that splendid enthusiasm for education which we have seen here these past days. I cannot forget that this was the state which produced Mr. Graham. I cannot forget that this is the state of Mr. Murphy, I cannot forget that this is the state of that pure-minded, noble-souled woman, Mrs. Johnson, who has done so much to improve conditions in the institutions of this state. It seems to me, then, peculiarly appropriate that we should have met in Birmingham, and in Alabama, and if you ask me what is the thing that has impressed me most as I have listened to these addresses here, I would say without hesitation that it is the fact, that not only *will* the problems of the South be solved, but that the problems of the South *are being* solved, and that they will be and are being solved along the line of that noble oration with which we were greeted by Bishop Galloway on the first day of this Conference. The essence of that address seems to me to be the spirit of *noblesse oblige* on the part of those who have received and inherited the best of the culture and education of this old commonwealth.

A few years ago, a friend from New England went to Russia with a companion. The friend died in Russia and the companion cabled home regarding the death, and said that the body was being

shipped over by steamer. The relatives went down to the pier in New York to receive the remains, brought them up to the New York residence, and to their great astonishment, found not the body of the New England lady, but of a Russian general in full uniform. They cabled over to the companion in Russia, telling what had happened, and the reply came back, "Don't return the Russian general, your aunt buried here with military honors." Now, my friends, the heroes of the South and of the North have been buried, and they have both been buried with military honors, and I hope and pray that the generals of the South and the generals of the North may not be returned, but that when generals are returned, they may always be generals of the United States, and they may return only when we meet in company shoulder to shoulder as defenders of our common liberty and institutions.

There were a large number of Southern men in my class in Yale College, and we decided to plant as our class ivy a slip from the ivy on the grave of Robert E. Lee. The class decided without a dissenting vote that nothing could be more appropriate than that we forget the jealousies and envies and hatreds of the past, and that we all unite in doing honor to one whom no one could know in life or in history without honoring his character. The ivy was planted, but to our great distress a hot-headed son of the North pulled it up the day after. The class was indignant. The action did not express the judgment of a man in the class, and I dare say it did not express the judgment of one man of the 2500 men in the university, so our class has recently decided that when we return at decennial we shall plant two slips from two vines, the one a slip from the vine that is over the grave of General Grant, the other a slip from the vine that is over the grave of General Lee, and the two vines will grow up together, intertwining on the walls of Yale. My friends, there should be, it seems to me, a spirit of unity, but there is something even better, more fundamental than uniting North and South, if any such uniting is now any longer necessary, and that is that each and all of us should unite in his own heart, a love for God and a human love for man. If we can all have growing up in our hearts the two ivys, one standing for the love of God, the other standing for the love of man, we may face the future fearlessly, and hopefully, knowing that nothing can in the future ever separate us.

The President of the Conference: I wish now to introduce to you Col. Thomas Wentworth Higginson, of Cambridge, Mass.

THOMAS WENTWORTH HIGGINSON.

Mr. Chairman, and Ladies and Gentlemen: As a man grows older he becomes accustomed to have his introduction more or less retrospective and often very remotely so. It often reminds me at least of a time when I was invited by a clergyman in my native town of Cambridge to meet at dinner a pair of young English authors, whose united age was not perhaps very far from mine. I found myself sitting at the lady's side, as we began our meal. As we took our first spoonful of soup, she looked up at me with that confiding and sympathetic confidence which does not always mark her nation, and remarked to me, "Isn't it rather a pity, don't you think, that all the really interesting Americans seem to be dead?" I had seldom known a living American to be placed at a greater disadvantage, and our whole conversation consisted in obituary notices of the deceased and apologies on my part that I was not yet added to their number.

I find myself not for the first time in the Southern states, and I welcome again the regions which I knew in my youth more or less. I had Southern cousins whose winter life on the plantation was dear to me, though not in this state, but in Virginia. Whenever I return here, it is with mingled recollections of peace and war, and also with recollections of that most interesting time ten years after the war, when I was sent to represent the New England states at the Cowpens celebration and was the guest of General Haygood, whom I had known on the opposite side at Port Royal. I found myself now also side by side with Wade Hampton, whose broad and gracious presence removed all that solicitude which my former friends had endeavored to impress on my mind as a signal of danger before I went away. It takes some time, as you know, to convince our female friends that war is over—as I came down here on this visit with a last parting word from a somewhat anxious relative, a cautious lady, who advised me above all things not to allow myself to be addressed by the title "Colonel," for if so no one could answer for my safety among those formidable Southerners!

When, however, I entered upon your streets yesterday and

saw some young Southern soldiers marching out from their armory; and when I learned their immediate errand, I wished that I might have known of their destination in time that I might ask of them the privilege of joining their ranks, for that occasion only, and doing my share to honor the graves of the Confederate dead. There would have been nothing individual or unusual about this. It has been done more and more since the war by the living soldiers of both armies, on their different memorial days, and it is a pleasure to me to think that my first example in doing it came not from the white man, but from the voluntary action of my regiment of black soldiers, the first black regiment, if I may be allowed to remind you, enrolled in the Union army in 1862. Having to decorate the graves of the Union dead on a certain camp in South Carolina, my men voluntarily spread the decorations also over some Confederate graves that lay near them, and thus forgave both the jealousies of antagonistic soldiers and the long wrongs, as they thought them, of slavery. After that how could I have done less, and in view of such an act, may I not be pardoned if I say to-night what no one else has had occasion to say here, namely, a word to those of that colored race whom I see at a far distance in the upper gallery. I wish to say to those men, as one who has reason to know and trust them, that of all the classes in this community who have reason to watch with interest the progress of these meetings, and to bless God for the result, they are the men who can least afford to be indifferent. They, at least, cannot afford to be otherwise than patient, when the very men who have worked hardest for their instruction, the very men who have put their hands in their pockets most deeply for their benefit, the very men who have, as I understand, doubled the amount raised for schools in Alabama, during the last few years, and largely for their good—when those men act and consult upon their affairs, those men can be trusted. I would say to you that during all these discussions, in all this urgent demand for a wider and costlier education, there never has been a word of distinction on this platform in regard to race or color as such, not a word. It has been a work for "the people." It has been "the young people of Alabama," the young people of this community, the student population as a whole, of whom they have talked. They have never made a distinction in regard to the appropriations to be sought or



demand, or in regard to their purpose to put through the claim of education for all the youths of the state here represented.

The magnificent address which we heard last night from the Bishop of Mississippi took that comprehensive position firmly, and though I might object to some of his details, he met the main question, namely, education, so perfectly that it made his speech, it seems to me, not merely a speech before an evening audience, but before a state; indeed, not merely before a nation, but before posterity. Unless I make a mistake in my foresight, that speech of his will be put down in history as a distinct step in the progress of education in America. Give the whole people education and the other matters will settle themselves for the best under the Providence of God, sooner or later.

One of the last things I did at home before coming away was to attend a meeting of a military club of which I have the honor to be an officer, the Loyal Legion. I took with me a Confederate officer of high rank, of whom I had something to tell my fellow Union officers there, that I knew would sweep all hearts by the mere mention, as it did. My guest had served in one of the most momentous battles of the Civil War, where he was chief on the staff of one of the two most renowned Confederate generals, and my companion had offered his life for his officer in a form I had never heard of in any other instance. Many a man has died for his chief officer, as he might have died at home for one he loved, but this was a different form of devotion. In the midst of that battle, amid a storm of shot and shells, that beloved commander fell dead among them; they raised his dead body with difficulty, put him on a stretcher, and were bearing him from the field, when suddenly, by some increased impulse in the firing, the shot and the shells began falling so fast that it seemed as if this lifeless form upon the stretcher would be torn in pieces. The officer whom I introduced then threw himself on the body of his chief and lay across him so that, although he could not save that chief's living form from injury, he would protect his dead body from mutilation. He risked his own life, his home, his children, his hopes, everything, to save merely the external form of that chief from mangling, and that chief was Stonewall Jackson. This officer, now a modest clergyman in Richmond, the Rev. Dr. Smith, was the man I presented before that Loyal Legion, and who received a greeting such

as I have never seen received by an officer of our own army, however distinguished his services. In view of such facts as that, how can we help feeling that the war, as you, Mr. Chairman, suggested, is over and gone, that while its grief still touches us, its jealousies do not. Well may we say with one of your own Southern poets, Francis Finch:

By the flow of the inland river,  
When the fleets of iron have fled,  
Where the blades of the grave grass quiver,  
Asleep are the ranks of the dead.

Under the sod and the dew,  
Waiting the judgment day,  
Under the one the blue;  
Under the other the gray.

From the silence of sorrowful hours,  
The desolate mourners go,  
Lovingly laden with flowers,  
Alike for the friend and the foe.

Under the sod and the dew,  
Waiting the judgment day,  
Under the rose the blue,  
Under the lily the gray.

No more shall the warcy sever,  
Or the winding rivers be red;  
They banish our anger forever  
When they laurel the graves of our dead.

Under the sod and the dew,  
Waiting the judgment day,  
Love and tears for the blue,  
Tears and love for the gray.

The President of the Conference: I now recur to the regular order of the program for this evening, and I beg leave to introduce the first of the appointed speakers, Mr. John Graham Brooks, of Cambridge, Mass. Mr. Brooks has been asked to speak to us on "The North and the South in the Conference for Education."

## JOHN GRAHAM BROOKS.

The topic assigned to me recalls a definition by that subtle and admirable Belgian writer, Maurice Maeterlinck. It is his description of hell. "Hell," he says "is the state of infinite misunderstanding."

There are probably few of us who have not experienced partial and temporary hells through very petty misunderstandings; misunderstandings with friends, neighbors or kindred closer still. The worst of it was not the heartache or bitterness, but the outright clumsy injustice to others that such misunderstandings so often entail.

Our Commissioner of Education in Porto Rico, just now in this country, said at the Twentieth Century Club, in Boston, a few days ago : "Our chief perplexities and difficulties in the new work of our government in Porto Rico come from our misunderstandings with the people there. We mean to bring six hundred of them here this summer to help remove some of these embarrassments."

The class misunderstanding in much of our Northern labor question at the present moment has altogether too much hell in it. One chief element in the long tragedy of injustice toward our native Indians is that until very recently we never even tried to understand them through the moving forces of their traditions and thus get their point of view.

The honest attempt really to understand religious periods, peoples, situations differing from our own, is the very mint-mark of good intelligence and good morals. I do not know any attempt that has in it more hope or more promise.

We have won religious toleration only about so far as we have been at pains to understand phases of religion differing from our own.

One of the highest American officials in China, after thirty years' residence, told me he had always believed in the work there of our Christian missionaries, but, he added, as long as they misunderstand the Chinese they fail in their mission. Until they get the sympathy which comes from knowing the Chinese character and what is good in their religion, our missionaries accomplish nothing. Their work for good dates from the time when the missionary sees that he has about as much to learn as he has to teach.

Such political toleration as we have won has been gained in no other way. One is sure, then, in saying of these Conferences that they offer the possibility and the conditions of learning and of understanding upon which common sympathies and toleration depend.

In trying to throw light on the educational benefits of these Conferences one's truest word is likely to be from his own experience. At least one's estimate should begin there. Most of us, after some reflection, could tell with considerable definiteness how these gatherings had softened, deepened and broadened our opinions on the greater issues which these conferences raise.

If we first gave general statement to these mental changes it would be doubtless in some such form as this from those of us who come from the North: "In the eye to eye and heart to heart contact which these meetings make possible we so far live into the Southern point of view as to get from it so much intellectual sympathy that we can at least understand it."

To understand with sympathy points of view differing from our own is the beginning of all hopeful work, which as citizens of one country we have to do together, and it seems to me of utmost importance to remember that the amount and variety of work which we have to do together steadily increases. As the nation grows more compact; as it is year by year bound more closely, part to part, by all sorts of electrical and transportation agencies, we shall have as a nation more problems that all of us must work out in common.

Of all educational problems this is supremely true. If I wanted to do the North the best service known to me, I should take the Hampton and Tuskegee kind of education and scatter it through every state north of Mason and Dixon's line. Your need of this is also our need. In nothing will the North and South win a spirit of sustaining fellowship and good-will more surely than in meeting together these common needs.

If I wished to try my hand at a definition of real civilization, I should say that it consisted in that largeness of spirit that can sink once for all every merely narrow, sectional feeling out of sight, and act greatly and generously for the nation's welfare.

These Conferences enlarge and deepen this spirit in us every time we meet.

Some years ago I went into the home of one of your honored soldiers. The gracious lady of the house met me with the charm of a perfect hospitality, but said: "A few years ago, if I had known you came from Massachusetts, I should not have felt quite like speaking to you, but I have been up there among your people and found just the same good folks I have lived among down here all my life." Only a journey of a few weeks and a score or two of conversations and the temper and attitude were changed. You will believe me when I say that it pleased me to hear her add: "Don't think that I am one whit less a Southern woman than I was before. I only feel differently about the North." No guest of Mr. Ogden ever came South without being enriched by this same experience. I would not put the indignity upon any Southern audience of assuming that you would be pleased to hear from a Northerner: "Oh, I have changed all my opinions, and now think as you do on all these social and educational questions." You would, I trust, mark down that man as a pretty poor creature. If we are worth our salt as citizens, we do not shake ourselves empty of all our traditions and beliefs quite so easily as that. The manhood of North and South alike will hold him in honor to whom every honest opinion is a sacred possession.

When Chancellor Hill of Georgia, last winter, in New York, read to his Northern audience some telling evidence of the early frailties and bigotries in Massachusetts, he was not only roundly applauded for it, but honored. It was done in a largeness of spirit which disarmed unfriendly criticism. He stood by his colors, and we liked him the better for it. On the other hand, I was once present in a Northern city when a speech was made bristling with hostile criticism of the South and a man of Southern birth and training followed, saying that he agreed with every sentence of it. The audience showed plainly that it did not think well of him for this. He would have been better liked if he had yielded less.

If, then, I should state in a word what most precious result of these Conferences I have myself received, I should put it thus: They have given me at least so much insight into the reasons why and in what the South differs from the North, that I feel perfectly safe and free in talking with my Southern friends with absolute straightness, openness and truthfulness about every phase of the

question known to me. When we can talk together with fearless candor, we can act together with generous confidence.

But I should acquit myself very ill here, if I left this so exclusively personal. I have talked with many of the guests who from year to year have come to these conferences. I want to make the briefest summary of this testimony consistent with veracity. I am going to quote very frankly opinions that have been expressed to me, and I should add that they are not in the least exceptional opinions. If I were to do my best to state in the fewest words what I believe to be the deepest and most common feeling among your Northern guests. I should say: They come down here with a good deal of genuine humility about the greater questions with which we deal. They do not come with critical cocksureness to set you right. I do not know one who does not come honestly admitting that he has a good deal more to learn than he has to teach, and very especially is this true after their first journey to the South. If there is ever any blindness of infallibility it is on the first trip, but a single week is enough to shame it out of one.

I have often thought that I should like a truthful report of dozens of conversations I have heard, as we were returning to the North; generous confessions of sympathy with you, upon whom the heaviest burden of these problems fall; admiration for the sacrifices you have made, and eagerness, upon their return, to spread among Northern friends and neighbors all that kind of information which is best calculated to lessen misunderstanding and increase sympathetic co-operation. Many of you have told me that you have certain papers and certain politicians in the South whose extreme utterances constitute perhaps the chief difficulty in that cordial understanding upon which the best national work depends. Well, in the North we are punished and plagued by the same disease. But some politicians and some papers there have had very definite instruction about truth and decency from Mr. Ogden's guests, who are not without influence in their communities.

One lady tells me: "The Conferences, among other enlightenments, have led me to seek out and read the best Southern literature upon these questions; books like those of Thomas Nelson Page, and Miss Glasgow's 'Battleground,' and I make my friends read them. Even books representing still stronger medicine I urge those to read who have known little of the evil side of the Reconstruction

period." A large number of these books have been put into library and club circulation as a direct result of these Southern visits. Another witness says: "It was absolutely unknown to me until I went South how much and how honestly the Southerners care for the negro, *i. e.*, the way in which they care for him." Another adds: "I had no conception how hard they at the South were working at the educational problem, including the education of the negro."

Practically all agree that the peculiar difficulties and the perplexities of the problem had to be chiefly learned here among you. One says, "I never, of course, believed that the North could do anything except help the South, but I have learned there how much more of a Southern problem it is than I have ever thought." May I add at this point several Southern opinions which I can put into the same sentence. "The Conferences have taught me why and how absolutely it is not a sectional, not merely a Southern, but a national problem." This stirring note of nationality rings clear and distinct in a score of Southern addresses, and thus upon that higher ground of a common sympathy and a common devotion Southern and Northern opinion meets in these Conferences.

A wise and kindly Southerner tells me: "Until I came to one of these Conferences I had a secret pleasure in all the bad things I heard about the North; now only the good things I hear will give me pleasure. I see that it is as bad to have ills happen in the North as in the South."

Another Southerner gives me this cheering opinion: "Every year as the Conference closes I go away with stronger hope. The more we get done for education, the less I fear the difficulties ahead."

Many of us have noted that the genuine cynic and pessimist about the education of the democracy is rarely the man hard at work at the problem.

To organize workers in a good cause is, at the same time, to create an atmosphere of hope. An old definition of a pessimist runs thus, A pessimist is a man who, when two evils are presented to him to choose between, takes both of them. But this passion for all the evils in sight is almost never the affliction of one who is absorbed in any positive and constructive social work.

We often quote the dear old lady who said: "I have had many troubles in my life, but most of them never happened." And I

knew a doctor who said that the hardest patients he ever had to cure were those that had nothing the matter with them.

Let me speak frankly about one kind of practical pessimist, who is not only on the watch for both evils, but for a lot of evils that never will happen. We have them in the North, you have them in the South. It is that variety of political demagogue who sees his personal advantage in exaggerating every point of difference between North and South, turgidly overstating every sectional jealousy and every political antagonism. This has always been the devil's own way of keeping evil things alive in this world. Against no common nuisance do we more need to be on our guard.

There is an old story of two boon companions doing their zig-zag best to get home after an evening in the tap-room. They fall out on the way and begin a boozy altercation, which ends in one turning his back upon the other, who says to him: "You needn't turn your back on me; that don't do any good, because you are drunk all through." Well, these demagogues are bad all through, and should not fool us, much less direct our attention from the main work of constructive educational betterment.

There are personal as well as national quarrels so old that the only fitting treatment is to bury them decently, but thoroughly. There is a quaint medieval legend of one of the mystery plays in which the Almighty was rather too familiarly represented upon the stage, though it was not thought to be blasphemous in those days. In one of these an oldish man, who is still harping on a quarrel in his youth, meets the Lord, who says to him: "My child, I have a word of counsel for you. You had a sorry wrangle many years ago. That was bad, but it was not half so bad as never to forget it." "But how," said the man, "can I forget it?" The Lord replied, "Nothing is easier. Begin to reckon up the good quality in all the people you have to do with. Every good trait you note down will weaken a little your bitter memory, and when your list of good traits reaches the number of years in a generation your mind will be so full of good that evil memories will have lost all their power over you."

This leads to my last witness, who gives a tribute that seems to me very precious. "Before I came South my mind was filled rather with the points upon which the North and South are likely



to differ. Every Conference has helped to change that. Those points of disagreement have steadily sunk into the background, and more and more prominently have come into my mind the points of agreement. Now, almost instinctively, I try to find, not how we differ or what separates us, but what it is that unites us in the common work of making our whole national life strong and safe."

I wonder if one could express in fitter phrase the deeper faiths at the heart of this Conference work. Ours is an increasing purpose to find those ways along which with the knitted strength of all together, North, South, East, and West, we may as one people, carry on the highest, hardest task given to the new century of education, so that our national life and will may become not only strong and safe, but humane and just.

The President of the Conference: I now take pleasure in introducing Dr. S. C. Mitchell, professor in Richmond College, Richmond, Virginia; who will speak to us on "The Present Situation in the South."

#### S. C. MITCHELL.

Since the last meeting of this Conference certain alignments in the South have become definite; cleavages have become clear; tendencies have become personified. Certain forces, hitherto apologetic, if not secretive, have come boldly to the front. A year ago Southern opinion was still in solution; since then it has been precipitated. What was once deemed the radical notion of an irresponsible person here and there has recently headed up in public addresses, state elections, and representative officials. Yesterday we were all moving together as a mass down the highroad, no one knowing exactly whither; to-day we stand at the parting of the ways. Facing thus the forks of the road, as Hercules of old, let us listen to the alluring spirits that would fain tempt us to take this or that prong. Whither do these ways diverge? What of the paths and their reputed destinations? The answer to these questions will perhaps best show the tremendous significance of the present educational campaign.

Vardamanism is a new word for an old thing. Issues are never clear until they become concrete, become embodied in a person. Vardamanism has grasped the helm in Mississippi. Explanations

and extenuating circumstances, I am aware, are offered to account for his ascendancy; but, brushing these aside for the moment, it remains true that Major Vardaman is the governor of my native state. Not only so, but Vardamanism may be expected to make its appearance in each of the Southern states in turn. Indeed, in some of them it is already present in considerable strength. Witness Senator Gorman in Maryland, Senator Tillman in South Carolina, and Mr. John Temple Graves in Georgia. And furthermore, in the fulness of time these widely diffused forces may come to a head in some man of Titanic personality; some man combining with precise purpose, deep conviction, and firm will, the fanatic zeal of a Peter the Hermit; a man who will force the race issue to the front and who will give national adhesion and crusading fervor to his followers. When this electric connection is completed between the reactionary forces in each of the Southern states, when this Alaric has appeared, then "the hurly-burly's done."

You will not, I am sure, misunderstand my use of the names of these gentlemen. I do so simply to abbreviate and make concrete the definition of the tendency to which I refer. These names have for me no more personal feeling than do the algebraic  $x$ ,  $y$ ,  $z$ , to the mind of the mathematician. They stand for an attitude of mind toward the supreme question of racial adjustment in the South. Each of them would, no doubt, differentiate his own position; one holding the policy of disfranchisement, another the policy of ignorance, another the policy of deportation, and still another the policy of extermination. Differ, however, as these men may in method, yet they would all alike deny the negro education and in general repress him. In essence, they deny not so much that they are their brother's keeper as that they are their brother's brother. Under no circumstances would I misrepresent the position of these Southern leaders; for leaders they are, and I have no disposition to understate their influence upon the public mind nor the integrity of character upon which such influence may be based. But enough of characterization, for in this case there is no need to ask, "What's in a name?"

These gentlemen stand for something, for something clear-cut, for something that appeals to racial instincts, sectional prejudices and partizan passions. That there are potential forces back of these men, no one can doubt. The import of the burning of human

beings, even women, calls for no commentary. The ghastly acts of too many mobs, both North and South, disclose the hidden magazines of passion that may some day be fired by a single spark. A spark! We may rather surely count upon the advent of a fire-brand. When once these harsh and heartless purposes become embodied in such an Alaric, then you have the rudiments of a situation from which my mind instinctively turns away. Then will be the reign of the rifle, rope and stake. Heaven avert such a doom! But both courage and prudence dictate that we shall face the facts without either blushing or blanching. Forewarned is fore-armed. "Sire," said Turgot prophetically to Louis XVI, even seventeen years before the fall of the fatal knite; "Sire," it was weakness that brought the head of Charles I to the block."

Of course, I acquit these gentlemen wholly of any motive to bring about the results thus boded. They act from patriotic motives. They would give their lives as quickly as you or I to serve their country. Yet they seem to be under the influence of a ruling passion. The essential difference between these divergent forces lies rather in temperament, judgment, prophetic instinct—a difference in spirit rather than statecraft. They have confidence in might; we have confidence in right. They trust to coercion; we trust to growth. They feel only the superiority of the Saxon. We, recognizing the responsibility which this fact implies, feel the more keenly the spirit of service. They act from motives of self-preservation; we insist that you cannot save the soul unless you save society that environs the soul. They find the warrant for their course in the manifest destiny of the Saxon; we, in the ineradicable sense of human brotherhood.

From even this brief parley, we may confidently expect that the inquiring Hercules will not take this road. "Whither," he asks, "does the other fork lead, and what the chances attending it?"

This is the road of racial adjustment through sympathy, intelligence and mutual helpfulness. Knowing that the negro is human, we believe that he is improvable. Knowing the resourcefulness of the Saxon, we believe that his sagacity and sense of justice will enable him to cope successfully with even this crucial situation. The challenge to the Saxon, as to Queen Esther, is, "Who knoweth whether thou art not come to the kingdom for such a time as this?"

The final issue lies in the relative strength of these two forces. Need I call the roll of the forces on the side of conciliation and progress? Forces which are impressively represented by this gathering, forces which find expression in the educational revival now taking place in each of the Southern States, forces which are led by such statesmen as Governor Montague of Virginia, Governor Aycock of North Carolina, and Governor Frazier of Tennessee.

The destiny of the South, aye, of the nation, is in the balance. Which of the two groups is the stronger? To whom is the ultimate triumph? By evolution we can prevent revolution. Danger lurks in indifference, in ultra-conservatism, in reaction. What reserves of power can we summon against reaction? I answer, the people. Born in the blackest of the black belt; living my entire life in the bosom of the South; loving my people with a devotion second to that of no Southerner; loyal to all that is good and beautiful in the traditions of the South, in whose cause my father battled under General Forrest, I can say with unfaltering confidence that the better judgment of the South revolts from these harsh and heartless proposals of reaction. The Southern people are friendly to the negro; they know his strength as well as his weakness; they wish to do well by him in spite of difficulties; they are nerved in this high resolve by a sense of responsibility for his presence here, by a consciousness of superiority which is touched by the appeal of the weaker party, by a knowledge that a wrong done reacts upon the doer, by a chivalry that befriends the friendless, and finally by the stirrings of a divine instinct which trusts implicitly to the triumph of life and love. "Love never faileth."

The sole reliance, then, is the nobler purposes of our people. How can we energize these purposes? I answer, in three ways: (1) The church, (2) the press, (3) the school. A word as to each of these.

Happily, the religious spirit is strong in the South. The church is to the community what the hearth is to the home. Denominational zeal is quick. The Southern preacher is well known in every good word and work. Here are potential forces. May we not expect that these powerful denominations will come to see that their chief home-mission work is to moralize the nine millions of blacks dwelling among us and affecting our every vital interest? To this near and necessary task we must persuade the home-mission

societies to give the major portion of their strength, bringing to this work the trained sagacity of the specialist and the treasured experience of the statesman. I look for tremendous results from renewed endeavor for the religious betterment of the blacks. To this end plans are already forming, as we know, in certain influential religious bodies.

The press of the South is guided by generous impulses. It has struggled under an obscurantism that would have blurred the vision of men less endowed. To-day the press is giving forth no uncertain sound. It craves a larger freedom, which it will be accorded. It is conservative, as the delicate status of our dearest liberties demanded that it should be. But it is backed by that Saxon spirit of fair play, and has wrought marvelously for the furtherance of the present educational revival. In the future an even more aggressive leadership may be expected from the press in its earnest contention for what are deemed to be the best interests of the South and of the nation. Many an editor in the South has, during these trying times, shown a spirit of quiet heroism and faith that is only the more effective because not insistent of its own merit.

It is, however, to the school, the common school, that we must look for the main leverage to uplift the masses of our people in this democracy. It is to be noted that the South makes a new demand of the school. Elsewhere you seek through it economic efficiency and political character. But the school in the South must furnish forces that will conduce to racial adjustment as well as to economic efficiency and political character. All of these ends are important, but racial adjustment is the deeper nerve of Southern life.

Since the close of Monroe's administration politics has not been the chief concern of the South. The initial energy of the South in the national cause began then to exhaust itself. The change in Calhoun's attitude from nationalization to nullification, which took place about 1825, marks an epoch in the history of America, for the transit of Calhoun's mind was due not so much to the idiosyncrasies of a particular thinker as to the exigencies of the Southern situation, which was just then beginning to be clearly discerned. The fog had lifted—or settled, if you prefer. The reason for the altered attitude toward national destiny is not far to seek. The

South found itself holding the wolf by the ear, and in such a predicament had to forego any thought for less critical concerns. Every subsequent activity upon the part of the South has to be interpreted in the light of this impelling motive. Locked in the embrace of slavery, with its attendant problems, the South could not give due heed to either economic or political questions. In the increasing stress of the storm, mast and even helm were no longer thought of.

The Missouri compromises, nullification in South Carolina, the annexation of Texas, the Mexican War, the Confederacy, recently amended constitutions, all these typical issues show that the artery of Southern life has been racial. Political and economic bearing these issues have had, I grant you, but in their exciting cause they are the outcome of the existence upon the same soil of two races unlike and difficult of adjustment. In the presence of this frowning Pharaoh, race identity has, like Aaron's serpent-rod, swallowed up all other issues. Politics in this section since 1825 has been only the surface play; the undercurrent, often uncontrollable, has always been racial. The South is not so much partizan as unpolitical. We have factions based upon personalities; we have no separate parties based upon principles, either political or economic. Our leaders see and deplore this fact, even yearn for the advent of a respectable opposition party. Where there is only one debater, there can be no discussion; yet democracy is only government by discussion.

The isolation of the South from national affairs grows out of its engrossment in the intense racial predicament in which destiny has involved it. Outside activities have had to be abandoned in the dire appeal of her own children. It is the mother heart of Rachel weeping for her own.

If, then, the nation wishes to set free the energies of the South, to develop, in behalf of all, the resources of this section; to restore the South to a rightful share in the political life of the whole country; to recover the advantage of the co-operation of these millions of pure Anglo-Saxon minds with political instincts strong, sound, and sagacious; to call up at this juncture the reserves of the South and wheel them into the forming line of the world's advance, it is necessary to hear sympathetically this cry of Rachel, to release the tension of her mother heart, to bring succor to white and black in

their mutual struggle to rise to higher levels of life through popular enlightenment, industrial progress, and righteous racial adjustments.

National aid—strictly through the agency of the state—to elementary education, is the enginery that must speedily be called into play. National aid to education was heartily favored by Dr. J. L. M. Curry, of honored memory. The national government now aids education in the states through the A. and M. colleges, such as the Virginia Polytechnic, at Blacksburg. Paternalism in a monarchy is fraternalism in a democracy. In the dense shadow of overhanging ignorance certain it is that no plant can grow with full vigor. The one thing is to get rid of that stunting shade. Give the South only sunshine, rift by kindly rays of light the cloud of illiteracy and racial suspicion, and her people will advance by leaps and bounds in all the elements of progress and power; for these Saxons are inherently noble, capable and responsive to the highest ideals of civic virtue.

The marvelous thing to-day is not that Mississippi has grown restive under the burden of duplicate schools, but that she has had the heroism to bear so long the burden under these hard conditions. In Mississippi only 41.3 per cent. of the population is white. This minority has had to furnish capital, initiative, brains and conscience for the whole mass. The strain, accordingly, upon their resources in maintaining the higher life of the state has been appalling. All honor to those noble men for standing to their post thus far, in their superb self-reliance even rejecting the suggestion of outside aid. But there is a limit to human endeavor. And only the sympathetic co-operation of the nation can bring relief to a situation that is well-nigh intolerable. Can we in such a crisis halt at constitutional quibbles, when the civilization of the South is at stake? If it was right to use the national arm to free the slave and to clothe him with citizenship, surely it is right to use the same hand to fit him for civic efficiency. Freedom then, fitness now. Adopt what order you may, fitness is as imperative as freedom. Without this, freedom itself is a delusion to the negro and a menace to the white man.

The North gained by the tonic effect of the moral appeal in behalf of the abolition of slavery. This, as regards the South, has been offset in part by the mellowing influence of defeat. There is

an active element in suffering. Forty years of suffering cannot count for naught. In the silent reserve, in the heroic patience, in the deep consciousness of a wish to do right, however confused the way, the South has found compensations. Yet I cannot resist the belief that in the appeal of the negro's weakness to our strength the white people of the South have a challenge given our fortitude, magnanimity, spirit of self-denial and sense of justice which puts us on our mettle. There are two tests of strength: the one, to push down; the other, to pull up. Let us try the latter. If we prove equal to this task, in the very process of its achievement, we shall pass through a divine discipline and development that may form a signal page in history. "Faith and hope belong to man as creature; love constitutes his likeness to God."

The President of the Conference:

And now we will hear from the Rt. Rev. Davis Sessums, D.D., of Louisiana, some of his impressions of this Conference for Education. It is a privilege to be able to introduce him to this audience.

#### BISHOP SESSUMS.

Mr. President, Ladies and Gentlemen: By the benevolent gleam of Mr. Ogden's presidential eye, when he bids me give some impressions of the Conference and emphasizes the word "some," I see that he believes me to be favorably impressed, and yet suggests a warning that I shall give a few pages and not a whole volume of reflections. He is obviously aware that it would be a perilous liberty, at this hour of the night, to permit a speaker to range at will and to his fill upon the rich pastures presented in these discussions; but, despite his warning, I am still hopeful that he does not mistake me for a certain political speaker erstwhile widely famed—concerning whom it was said that he was a stream both narrow and winding, forty miles long and just  $3\frac{1}{4}$  inches deep. I am reminded of the Arkansas farmer who sat at eventide at his cabin door, clasping affectionately in a hand none too skilled his trusty violin. A traveler saluted him, and skeptically said: "My friend, can you play the fiddle?" "Well, anyhow," said the farmer, "I guess I can pick out a few symptoms of old Dan Tucker!"

My duty, therefore, is to pick out a few symptoms; and before I proceed to try to do so I beg the indulgence of the members of



the Conference, and of those who have already spoken, on ground somewhat similar to those advanced by a professor who was to have the last word at a banquet given in honor of a revered ecclesiastic. The latter had delivered his message and seemed about to depart; but the professor, alarmed at his waning opportunity, modestly remonstrated, saying, "My dear doctor, please do not go; I shall not speak long, and my speech will not be very important, but will consist mostly of quotations from your writings."

Unlike the professor, however, I feel that my utterance has importance beyond itself because it is prompted by and built upon the material provided by representative educational leaders—material which has abiding value and is strong to advance the great cause with which this Conference is concerned. These discussions are too fresh and vivid in the memory of this audience to require that I should rehearse them in detail, even if time sufficed. In manifold form and by eloquent voices the story has been told of this determined campaign for education and stirring recitals have been delivered of needs remaining to be fulfilled and of progress already achieved—a progress attested by growth of public sentiment, by increased taxation for education, by schools erected, equipped and adorned. But while hindered from any length of detail, and omitting much that will be treasured in remembrance, I would instance first amongst the impressions which must be proclaimed the fact that this Conference possesses a very remarkable presiding officer, and that the audience owes him gratitude for strong and luminous presentation of the purposes of the Conference and for tactful felicity of speech and action. We recognize in Mr. Ogden that unusual mingling of practical force and idealism which is an essential requirement for leadership in the movement represented by this Conference and in the work undertaken by the Southern Education Board. Mr. Bush, who was the graceful spokesman of the city of Birmingham, in extending welcome to the Conference, declared that the people of this city, however active and absorbed they may be in the work of industrial development, are not merely busy with commerce and are not ambitious simply for phenomenal material prosperity. Surely, this declaration will receive our unanimous assent—and testimony to its truth is found not only in the abounding hospitality which the citizens of Birmingham have displayed in their entertainment of the Conference, but also in

the magnitude of the audiences which have attended its sessions and in the enthusiasm with which they have followed the various discussions. Abundant further evidence of the interest of this city in the work of mental and moral progress could undoubtedly be presented, if time permitted, in the history of its schools and its religious and philanthropic institutions; and I would utter for it the wish that its iron hills may abide for it as strong foundations of continuing prosperity, and that its wealth, in fulfilment of its highest ideals, may increasingly be transmuted into forces which will advance the causes of culture and religion.

We shall remember gratefully the fine eloquence of Bishop Galloway—thanking him for his interpretation of race questions from the Southern view, for his condemnation of lawlessness and his vindication of the majesty and impartiality of the law, for his refutation of the policy which proposes to limit the educational expenditure for negroes to the taxes paid by that race for that purpose; for his wise and just insistence upon primary and industrial education for the negro race and upon higher education for the equipment of negro teachers. In the presentation of reports from the field, as delivered by the superintendents of education in various states, there appears a striking realization of the usefulness of the Conference in bringing together independent leaders, with a view to mutual helpfulness and in order to unite them in concerted effort to stimulate and arouse public interest and activity in a great common cause; and these reports, as well as the addresses on especial subjects by appointed speakers, constitute a body of important facts and valuable thought concerning which the time suffices for me to name only a few particulars.

Mr. Hill, the State Superintendent of Education in Alabama, besides presenting a record of progress, contrasted the expenditure in support of officers of the law with that made for teachers, and cited the inferiority of school-houses to court-houses and jails in rural counties as further illustrating defective realization of the power and value of education. This suggestion of the more ample support which society gives to the agencies charged with the punishment of wrong-doing than to those concerned with the positive development of character applies elsewhere than to the community which the speaker represented. This disproportion, whenever it occurs, is just one of the signs that society in various directions

still interprets itself mainly as a system of police and protection rather than as a system which seeks the goal of unselfishness and co-operation, and that it does not yet see, even from the standpoint of protection, the paramount significance of the forces of religion and education which aim to lift men into righteousness and brotherhood and out of the lawlessness which requires punishment. The power and invincibility of the law, the inevitableness of punishment upon wrong, must necessarily be maintained through the agencies of judgment and justice until society reaches an ideal state, and the court-house and penitentiary must continue to have their function. But, however much society may be protected and to whatever extent its stability may be secured by these instrumentalities of punishment, it still remains true that a far vaster power in maintaining the social order is the progressive education of men into that state of conscience which voluntarily refrains and is self-restrained from wrong and injury to their fellow-beings; and it is this developing influence of education and religion which can alone lead mankind even beyond the avoidance of wrong and into the actual practice of social righteousness, and steadily lessen the need of methods and institutions of repression and penalty. Therefore, let not only the certainty and terror of the law be visibly embodied and adequately pressed upon the vision of the community, but let the beauty and inspiration and magnetic power of truth and goodness also receive their just visible embodiment; let the instrumentalities of education constitute an environment and impulse under which the youth of the land will be stirred to gratitude for the inheritance of wisdom and virtue which they have received from the great historic leaders, be fired with pure ambition to direct their own toil to the world's welfare, be lifted out of self-seeking into the enthusiasm of social service, be strengthened to labor and to pray for a social order where duties shall be more precious to men than rights, and yet where all rights shall be fulfilled under the prevailing law of love.

From Mr. Mynders, State Superintendent of Education in Tennessee, we learn that local taxation obtains in every county, save one, in that state, and Superintendent Whitfield reports that in Mississippi the tax for education amounts to one per cent. of all property. In South Carolina, according to Superintendent Martin, a movement to equip rural schools with libraries has proceeded with

gratifying success, and a tax for education has even been placed on dogs.

Mr. Aswell, who has recently been elected Superintendent of Education in Louisiana and will undoubtedly receive strong co-operation from a new state administration which will specially champion the public schools, brings encouraging account of educational progress in that state, with hopeful anticipations of large development in the near future; and his fellow-citizens are confident that his own able leadership will greatly contribute to the realization of these hopes. Dr. Alderman, president of Tulane University, New Orleans, whose humor is as unfailing as his oratory is splendid with beauty and electric force, brought a further message from Louisiana and reported that within the last two years appropriations to the public schools had increased by one million dollars. Dr. McIver's earnest plea for a worthier wage to the common-school worker, so that the ablest teachers may be drawn into and can afford to identify themselves with the system of public education, deserved a hearing far and wide; and Dr. Dabney's plea for the extension of greater educational opportunities to the mountaineer race was a stirring missionary utterance, basing the claims of that people upon their native powers and the contribution of noble manhood which they have already made to the life and history of the nation. Dr. Smith, of the University of North Carolina, made a memorable interpretation of the ages of greatest industrial development as being also the ages of greatest literary development; justifying the hopeful view that material progress need not degenerate into materialism, and that the law which has heretofore operated the twofold expression of national life in industrial and literary activities will still in the future bind together practical and intellectual expansion.

Dr. Page, in setting forth the economic value of practical training, presented not a new declaration of independence, but a declaration of the duties and responsibilities resting especially upon Southern youth, powerfully urging them to preserve the noble memories and true ideals of the past, yet so to equip themselves for the conditions and tasks of the present as to hasten the return to the South of its natural and full share in the leadership of the nation.

Necessarily limited by the time at my disposal to these few

gleanings from the rich material provided by the speakers named, I regret also to be hindered even from briefly recalling particulars of the admirable addresses delivered by Dr. Frissell, Dr. Henne-  
man, Dr. Mitchell, Dr. Hill, Mr. Bowie and Dr. Brooks, while matters of interest in the impromptu speeches must likewise be omitted from my epitome. It remains for me to deal, however inadequately, with certain general impressions derived from this Conference, and with certain general principles of the movement which it represents and seeks to promote. No man can attend this gathering of leaders from many parts of this land, and witness their earnestness and hear their fair-minded discussions, without realizing that the Conference sets its face against sectionalism and is animated by a sincere spirit of fraternity and genuine national patriotism. Though coming from different sections, the members of this Conference are concerned with subjects which fundamentally are independent of geography—the subjects of manhood, philanthropy, truth and righteousness. Seeking to champion the realities of the moral order, they do not forget, and do not expect each other to forget, the traditions and convictions which they conscientiously cherish as men from the North or the South; yet they are united in a great common ideal and a great common devotion—a devotion to the truest welfare of an undivided nation, and an ideal which seeks a universal education of the children of this land in order to train them for worthy citizenship. The needs and rights of human children are the irresistible forces which draw and bind this body together—the children who are to constitute the nation in the future, the children who are to use for weal or woe the accumulated inheritance of the past, the children who are filled with mysterious possibilities and send forth their cry to know the way to life, the way to God, the way to godlike usefulness and employment of their being. If I read the Conference aright—and I think the interpretation is true—the North here comes with no mere critical spirit, but with the consciousness of a responsibility in common with the South to train the children of the nation for life and for loyalty, and the North here, in bringing co-operation, recognizes that the South has its peculiar problems and must itself be the leader in their solution. The volunteer spirit and the missionary enthusiasm of this body belong to a patriotism which runs deeper than that of the mere political organization—a patriotism

which is bent on human welfare and is busier with the ethics of citizenship than with partizan triumphs. It is not utopian to hope that the influence of this spirit and enthusiasm, as it touches various communities, and even though this Conference has no concern with political parties, may help these communities to measure their parties by more ultimate standards, and to demand policies increasingly more hospitable to the intellectual and moral interests of the people.

Certain watchwords, expressing the general aims and beliefs of the Conference, have rung out again and again as it has proceeded on its way through successive sessions—watchwords like “universal education,” “schools for all maintained by all,” “knowledge not for selfishness, but for duty and service,” “universal education as the bulwark of liberty and democracy”; and it is part of my duty to declare that these affirmations, in the thought of the leaders of this movement, do not mean any worship of mere brain culture apart from the development of manhood and character, nor any cheap and false championship of liberty as emancipation from dependence upon God and from service of God and man.

Education, as here interpreted, is not an intellectual indulgence for a chosen few, nor is it a mere mechanical equipment of the selfish individual to win his daily bread; but it is the leading forth of mind and conscience and will, it is the development of the being in order to the fulfilment of his relations with his fellow beings, it is the training of man as a social creature, it is preparation to keep the law of self-preservation in the sense of not becoming a burden upon society, but it is expansion beyond the life of self-preservation into the higher and saving life of service and co-operation.

When Christ bade men to “deny” themselves, when He declared that “whosoever will seek to save his life shall lose it,” He laid down a universal law for human life and revealed the universal standard by which men—if they would have life and have it more abundantly—must work in all the spheres of occupation. The secret of life is to die to self, to awake in the image of God’s love and be satisfied; satisfied, because in that awakening into the divine kind of life the whip and sting of selfishness is abolished; satisfied, because in that uplifting the individual may find rest in a sense of consecrated usefulness as an instrument in the hand of

God; satisfied, because in that enlarging the individual transcends the lesser self and wins the vaster self which by sympathy and helping work shares the wide life of the human world. Despite the competitions and combinations through which selfish individualism under many guises is abroad in the world to-day, the ancient truth that man is the keeper of his brother-man is in these times rolling into human hearts in a rising flood. The interdependence and solidarity of humanity are daily being demonstrated anew as the world grows smaller under encompassing hands of science, as the ends of the earth are coupled together, as human desires swell and mankind are packed yet closer and closer, either to trample each other down or to survive together in a kingdom of love; and to the Christian's faith and the idealist's dream the man of science is also adding his testimony that the law of brotherhood is the appointed law for man and will at last invincibly prevail.

The co-operative principle and habit is really the cement of society; competition develops individual powers; co-operation develops social relations. As society advances from barbarism to civilization, men compete less and co-operate more. The principle of competition is the law of the survival of the fittest; it is the law of plants and brutes and brutish men; but it is not the highest law of civilized society; another and higher principle, the principle of good-will, the principle of mutual help, begins at length to operate. The struggle for existence, as Mr. Fiske says, must go on in the lower regions of organic life; "but as a determining factor in the highest work of evolution, it will disappear" with the progress of the race.

Therefore, the movement which interprets education as the development of moral manhood and true social character, and seeks to promote the extension of that education universally to the children of this land, is in league with the divine logic of history. But these social virtues, this equipment for citizenship, the training of conscience, the establishment of morality, the spread of the "enthusiasm for humanity," require the foundation, the sanction, the inspiration of religion, for their realization; and disappointment and defeat await any dream for human good which would support civilization on any other basis than faith in God, and equally await any plan of education which may be framed by believers in God, and yet from which religious influence is omitted. If education

be heralded as the chief need of man, the contention is mistaken unless education be taken to include the realization of man's dependence upon and responsibility to God, unless education be understood to embrace the saving process in which the Spirit of God is shed abroad in man's spiritual nature, teaching him to call God Father, and in the power and type of the Divine Son, Christ, to mount up into the image of God and the liberty that belongs to the sons of God. If education be viewed in that light, then no conflict obtains between education and salvation as to whether of them twain is the chief need of man; because they are thus brought into true correlation, and education is seen to be in part a saving process which leads to the knowledge and love of God, and salvation is seen to be in part an educational process which develops the faculties of man to their highest exercise and their divinely intended uses. Because man is a person and not merely a mind or a physical power, his end is neither simply to know abstract truth nor to handle a tool, but to hold relations with other persons—to live in love and obedience to the Infinite Divine Person who gave him being, by whose love he lives, whose minister to other men he is commissioned to be, and in the sharing of whose work rests the glory of his destiny; to live also with his fellow men in that love and mutual service in which they shall represent to each other the good-will of their Creator, their common Divine Father.

Citizenship in the republic of men must be builded upon citizenship in the Kingdom of God as the source of its laws and ideals; the fulfilment of the law of brotherhood between human beings is alone possible where men are knitted together under the authority of that fatherhood of God which reveals the rights and duties of men; the social conscience can alone find its support, its restraint, its consecration in Him who is the eternal Righteousness and Love.

In the spirit which pervades this Conference, in manifold utterances made from its platform during the course of its history, steadfast assertion has been made of these religious foundations of education and social duty; and among these utterances none is more striking than the following from Dr. Abbott:

"Nothing is education but that which out of a boy or a girl makes a man or a woman with wisdom to see the truth, with con-



science to enforce duty, with inspiration to service, with manhood within because God is within."

In a day when freedom of thought is taken by many to mean mental irresponsibility and critical indifferentism toward religion; in a day when with many education is so far sundered from sectarianism and so far centered on the study of material facts and forces that it is cut loose from its spiritual bearings; in a day, however, when the really dominant philosophy of education is essentially reverent and religious in tone, the general attitude of this Conference concerning the relation of education and morality to faith cannot but be widely helpful, and prompts the hope that its influence may encourage many teachers to fulfil their work in deepened religious spirit.

In seeking to serve the republic by promoting universal education this body, as I understand its discussions, gives as little sanction to false ideas of democracy as it does to selfish interpretations of education and irreligious or non-religious interpretations of the basis of morality. The democracy into whose citizenship the children of this land are to be trained is not like that which the "red fool fury of the Seine" endeavored to establish; not one in which equality is a ruthless stripping of many to gorge some; not one in which fraternity undergoes a ghastly travesty into indifference or hate; not one in which liberty means unhindered selfishness crushing out competitors. Amid the other meanings of a true democracy it is to be understood to signify not a social order in which individuals combine together merely for defense against each other, merely for such protection that each may be free to work out remorselessly his own selfish advantage, but it is an order where men combine for the distinct and positive purpose of mutual helpfulness and co-operation, so that the progress may be community progress. It signifies an order where freedom is not immunity from law and power, is not irresponsibility and self-aggrandizement, but where power prompts to duty, where freedom is such self-driven obedience that the need of external compulsion passes away, where men obey the king who sits on the throne of conscience, where the social fabric is indestructible because rooted in the free integrity of its citizens. It signifies an order where there is a deliberate effort to put into practice the law of loving one's neighbor as one's self; where equality means protection in the right

development of individuality, universal amenability to law and the universal obligation of social service; where the standard of value is not coin nor blood, but righteousness of character. However far this republic may still be from ideal conditions, the people of the United States have, on the whole, more nearly solved the problem of self-government than any other of the peoples of the earth. It is the destiny and call of the nation steadily to advance beyond the state of competitive and self-preserving individualism in politics and industry, steadily to apply in politics and industry the standards and principles of Christian ethics, and thus move onward to that liberty in which men shall transcend the impulse of wrong-doing or indifference to their fellows and be busy with the work of positive and productive good-will. Among the forces directed toward this true social advance this Conference, with its advocacy of the education of manhood for the obligations of citizenship, must be reckoned as having an eminent place and as achieving a constructive work.

The question of religious teaching in the common schools is one upon which I may be permitted a few words. Concerning the public-school system itself, it is axiomatic and incontestable that the community organization and purposes of the system are to be inviolably preserved. The schools, however much they may be aided by special local taxation, are primarily to be maintained as a co-operative movement by the whole people for common welfare, maintained so that the children of the nation may learn therein the lesson not only of independence but also of interdependence, not only of liberty but also of social responsibility and service; maintained so that the children of the nation, who are of many tongues and races and creeds, may be trained into the duties of a loyal citizenship and away from the factional subdivisions which tend to social disintegration. It is axiomatic and incontestable that freedom of conscience is to be inviolably guarded; that the public system of education must not be permitted to become a sectarian propaganda; that sectarian schools are not to be supported by any prorating of public educational funds on the theory that such institutions may be accepted as substitutes for common schools. It is to be admitted that, even while sectarian dogmatic teaching is barred from the public schools, still they are reached in many indirect ways by the influence of the Christian religion,

which touches them through Christian environment and the personalities of Christian teachers. The following utterance of a well-known authority upon education is worthy of remembrance:

"If it be conceded that effective moral training is the central duty of the public school, it must also be conceded that whatever is an essential means to such training should have due place in its instruction and discipline.

"At least three avenues are open for the introduction of religious ideas and sanctions into all our schools. These are sacred song, the literature of Christendom, and, best of all, faithful and fearless Christian teachers, the living epistles of the Truth. Against these there is no law."

While this indirect religious influence does obtain, and while the non-sectarian character of the schools is steadfastly to be preserved, still the beneficent sway of further Christian influence is needed. Whether utopian or not, we may, at least, cherish the hope that after a while Christian unity will so develop that some great truths of Christianity will be viewed as lifted out of the sectarian category; will be considered by universal assent to be as definitely known as certain truths in history or science, and will be included in the education of children, without violence to individual or sectarian conscience, as a priceless treasure received from God and the chiefest inheritance to be transmitted from generation to generation. How great a consummation it would be if the children of the land could fully learn that, while the state and the common school are separate from the church, still all these institutions have a mission from God; could learn that the school has a right and duty to give teaching concerning God; could learn that the kingdom of God has an authority to wield and a glorifying influence to bring to state and school; could learn that, at least, from one point of view, the church is the spiritual organ of the nation, charged to preserve the ideals and to do a special service in extending the kingdom of God over all human life, and could, therefore, come to their place and fulfil their part in the church as naturally and as loyally as they live and serve in society and their daily work.

Into the subject of negro education there is neither need nor time for me to enter at any length; and it is still less my purpose to attempt to discuss the general problem of the relation of the black and white races. But touching the suggestion sometimes

made that unwillingness on the part of the South to the advancement of the negro race would imply doubt and fear as to the superiority and supremacy of Anglo-Saxon intelligence and character, I am prompted to say that the South does not oppose the just advancement of the negro, nor does it fear that Anglo-Saxon intelligence and character will be outstripped in any racial competition. The South fundamentally believes that character and intelligence should have supremacy in civic affairs; it has memory of a tragic time when the just supremacy of these forces was subverted by politicians; and it is unalterably unwilling for politics—and especially that kind of politics which cannot rightly claim the name of philanthropy—again to imperil that just supremacy. Though it insists upon the separateness of the races, the heart of the South is not chilled to the pathos of the negro's position; it believes its friendship for the black man is better than that which thrust on him a citizenship for which he was not prepared; and it believes that it has the best understanding of the racial problem and can give the best guidance toward its solution. Upon the side of the negro himself the truth must be learned that the right of representation involves the possession of some essential worth which deserves to be represented; that citizenship is a duty and a right to be realized through character and intelligence, and not a privilege to be received artificially and employed without responsibility. He needs further to emancipate himself from the mere political agitator who seeks his vote on the plea of the gratitude due to the party of emancipation, and to develop a more intelligent sympathy with the white men of the South and more intelligent interest and industry for the welfare of the section with whose economic prosperity his own fortunes are so closely united.

The South has demonstrated its good-will and determination concerning the education of the negro by the expenditure which it has made for that cause, and intending to continue that work it emphasizes with wise judgment the imperative necessity of agricultural and industrial training for that race, with primary intellectual education. Beyond this provision for practical equipment, necessity likewise exists for institutions of higher learning which shall prepare capable and safe teachers and guides to this people; and if to these higher schools, or to colleges provided by this race itself, individuals of this industrial class apply other than those

seeking the teacher's work, and if these individuals can and will use such higher education for their own good and that of society, let us wish them prosperous ascent up the steep of all knowledge that will make for excellence of life.

The assertion of the desirability of universal education is sometimes shadowed by a fear lest, if all men have knowledge, humble labor may become despised and discontentment grow rank in an overeducated world. The answer is that true education builds not merely knowledge but character, not pride but the spirit of social service; enables men to see that all work done in the real service of humanity possesses dignity; sheds a new light over all the fields of human energy; makes the toiler ready for his task, and sustains him with the just hope that he fills a worthy place in the universal plan wherein God makes man to be the servant of man.

In the progress of history each age makes its characteristic contributions, and in this time no characteristic is more positive and striking than the growth of the social spirit and principle as opposed to the individualistic standard in government, industry and religion. The whole and not the individual is coming more and more to be seen as the unit upon which all problems of society and life are to be solved.

The political question is settled, and democracy is the answer—however slow the movement amidst many peoples. Political economy has become ethical, seeking not merely to deal with the acquisition of wealth but with its just distribution with a view to the highest welfare of society. A renewed yet most ancient interpretation of Christianity seeks not simply the salvation of the individual but that the individual shall be a worker with the Saviour in the redemption of all mankind, and it seeks to extend this redemption not only to the souls but to the bodies and minds of them that sit in darkness and suffer want. It seeks to establish the kingdom of God amid the practical affairs of men as it is in heaven, to effect the social extension of the Gospel, to build up that social order where men shall live by the law of righteousness, in the bond of peace and love, and for the joy of the whole people of God. Amongst the beneficent forces which, despite the innumerable powers of evil that still make headway upon the earth, are uniting to uplift the hopes and lives of men to the vision of a human society ordered in good-will and rescued from waste, the church,

the home, the school, remain supreme. And in this land, and in all the lands through these three spheres, may the glory of enlightenment, obedience and love continually spread, drawing men steadily on to the great day when

The war-drums shall be heard no longer, and the battle-flags be  
furled,

In the Parliament of man, the Confederation of the world.

The President of the Conference: We will now hear from Gen. Rufus N. Rhodes, of the city of Birmingham.

RUFUS N. RHODES.

Mr. President, and Ladies and Gentlemen of the Conference for Education in the South: I want to assure you all, both our visitors and our people, that the performance of the pleasant task assigned me will take only a moment or two.

The local executive committee have conferred upon me the great honor in the name of the citizens of Birmingham, Mr. President, of thanking you and your associates for having held a session of the Conference in this city. These meetings will be historical, for the expression of the speakers will prove to be inspirations to duty now and for many days to come. An immediate result will be a declaration by the fathers of this Jefferson County before June shall slip away, in favor of local taxation for educational purposes. And the example of Jefferson, the county having the largest population and paying the largest amount of taxes in Alabama, will encourage similar action from one end of the state to the other, and an era of intelligence and progress and happiness will dawn upon our people such as they have never known before. I wish to say, sir, that the people of Birmingham and of Alabama, and indeed of the South, are delighted to have among them their brethren of the North, and the East, and the West.

If we knew one another better, the problems of the North (and the North has problems) and the problems of the East and the West, and the problems of the South would be dissectionalized and become problems of America; problems that could be and would be solved easily and promptly by the united wisdom, influence and patriotism of the American people. If we knew one another better we would soon come to know the truth and justice, law and order,

personal purity and righteousness, of our people everywhere. If we knew one another better we would love one another better, and your burdens and our burdens would be lighter, and your joys and our joys would be greater, because we would march as a solid phalanx of American people to the highest, the greatest and holiest victory for the better-ment of ourselves and for the uplifting of the nation.

Mr. President, these visits are delightful, fruitful of benefit to all of us. Words cannot express how the good people of our community have enjoyed the presence of you and your friends and associates here. We trust that you in some small part have enjoyed your stay in Alabama, and in Birmingham, as we have. I know our people pray for your safe return to your homes. We want you to come again whenever you can, collectively or individually. A genuine cordial Southern welcome always awaits you.

The President of the Conference: My last official act concerns the notice given a little while ago. I said that at the close of this meeting the ushers would stand at the door and receive such cards as may be given to them.

And now Dr. Phillips, Gen. Rhodes and members of the committee that has so splendidly organized this Conference, ladies and gentlemen of Birmingham, time does not permit any extended reply to the kind words we have just heard. There are pilgrims here who must seek their one-room cabins, and although they do not go away sad, they must within a comparatively few minutes, certainly within much less than an hour, move away from this place which in these few days has been the happy home of not only the party that I happen to represent, but of a great many more. There are no words that can express our thanks for your graceful and delightful hospitality. We are going away from here very much instructed by what we have heard and seen, but we are going away from here with something far richer than that, with hearts filled with gratitude, with sympathies that have been broadened; and we will be the better for it, each man and each woman through all the future. I am very sure that from this Conference, as from others, there will be growing up personal friendships—ties that shall always bind to the city of Birmingham the many people from the various places represented in this company.

As soon as we receive the benediction from Bishop Lawrence of Massachusetts, the Seventh Conference for Education in the South will have come to its end.

The benediction was then pronounced by the Rt. Rev. William Lawrence, D.D , of Massachusetts, and the Seventh Conference for Education in the South was declared adjourned.

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NOTICE.

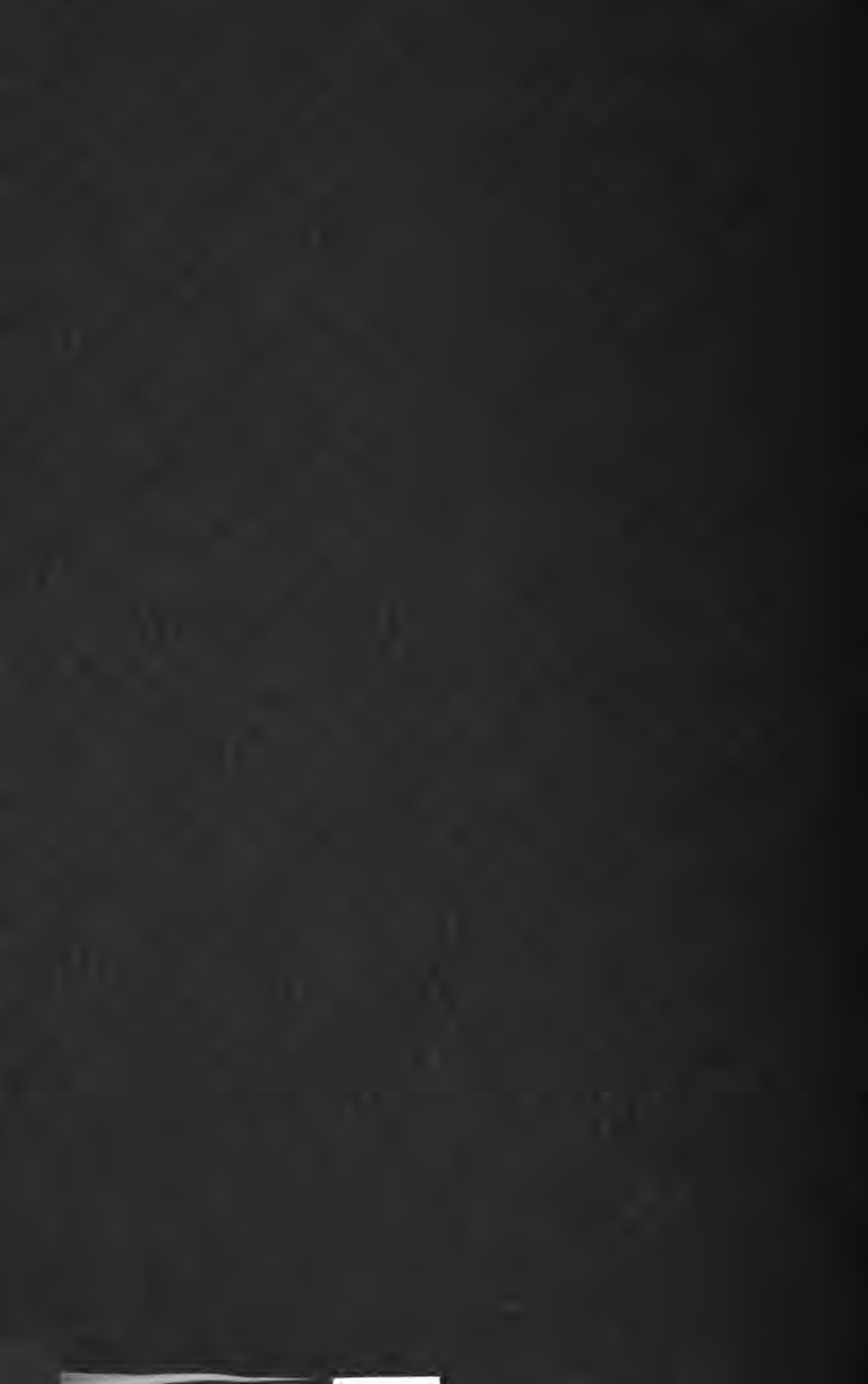
THE EIGHTH CONFERENCE FOR EDUCATION IN THE SOUTH WILL MEET IN THE CITY OF COLUMBIA, SOUTH CAROLINA, APRIL 26 TO APRIL 28, 1905.

THE CONFERENCE MEETS IN COLUMBIA BY INVITATION OF THE GOVERNOR OF SOUTH CAROLINA, THE LEGISLATURE OF SOUTH CAROLINA, THE STATE DEPARTMENT OF EDUCATION, THE EDUCATIONAL INSTITUTIONS OF COLUMBIA, THE MAYOR, THE CITY COUNCIL, AND THE COLUMBIA CHAMBER OF COMMERCE.



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PROCEEDINGS *of the* EIGHTH  
CONFERENCE FOR EDU-  
CATION IN THE SOUTH

COLUMBIA, S. C.

APRIL 26-28, 1905



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## Conference for Education in the South

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# Conference for Education in the South

COLUMBIA MEETING, 1905

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## OPENING SESSION

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WEDNESDAY EVENING, APRIL 26.

The Eighth Annual Conference for Education in the South met in the Columbia Theatre of Columbia, S. C., on Wednesday, April 26, at 8 o'clock p. m. The Conference was called to order by Mr. E. S. Dreher, Superintendent of the Columbia City Schools and Chairman of the Reception Committee appointed by the Chamber of Commerce.\* Mr. Dreher presented the Hon. D. C. Heyward, Governor of South Carolina, who delivered an address of welcome as follows:

GOVERNOR D. C. HEYWARD.

*Mr. Chairman, Members of the Conference, Ladies and Gentlemen:*

One year ago an official invitation was extended to you by the city of Columbia and by the State of South Carolina to hold your Eighth Annual Session in this city. This invitation was graciously accepted, and it is my privilege tonight, in the same spirit,

---

\*The Reception Committee were Superintendent E. S. Dreher, Mayor T. Hasell Gibbs, Mr. O. B. Martin, State Superintendent of Education; Mr. J. J. McMahan, former State Superintendent of Education; Capt. W. E. Gonzales, Editor of *The State*; Mr. E. J. Watson, Commissioner of Immigration and Commerce; Mr. T. S. Bryan, Trustee of several Educational Institutions in Columbia; Dr. G. A. Wauchope and Professor Patterson Wardlaw, of the South Carolina College Faculty. This Committee met the party of Northern visitors at the State line and, returning with them to Columbia, escorted them to carriages that were in waiting there to convey them to their several places of entertainment.



to bid you a hearty, cordial and sincere welcome to Columbia and to South Carolina.

We invited you in all sincerity, not only because we desired the pleasure of your presence, but because we felt that great and lasting good would be done to our educational interests as the result of your deliberations. I have always been proud of Columbia, and since I have resided here I have felt even greater pride in our capital city. By the achievements which she has wrought for herself she has contributed to the welfare of our State, and by securing this notable gathering of distinguished educators she has given signal evidence of her real work for the development of our best interests. I am commissioned tonight—a pleasure it is—in behalf of the people of this State, and in behalf of the hospitable people of this city, to bid you welcome.

Your Conference was first organized upon Southern soil with the avowed purpose of increasing interest in education in the South. Had this distinguished body come here upon any mission they would be welcome; but they are doubly welcome when they come in behalf of a cause so vital to our best interests, and so indispensable to the welfare of our commonwealth and the cause in which we have always exerted our best endeavors.

To you, Mr. President, and your coworkers from the North, who yearly make this pilgrimage to the South, to you I extend a Southern welcome, with all the warmth and hospitality which belongs by inherent right to such greeting. We are here to meet, to mingle together as brethren and friends, with one common purpose, the highest which can engage the thoughts of the people. We of the South have our problems—problems great and difficult of solution; but we have never sought to shirk or evade these problems, and we will never seek to shirk or evade them in the years which lie before us. We will always strive on and hope for the best. With the great growth of our great country some problems which were once peculiarly Southern have now become problems for the nation. You, too, have your problems which, some day, on account of great industrial and commercial growth, will become our problems also. The best solution of any problem which confronts a people is the education of their children. And, therefore, it is most fitting that we of the North and of the South meet together as Americans, to discuss and to confer in regard to these higher things which tend to

elevate humanity, to uplift our citizenship, and to make permanent and secure the true foundations upon which this republic is builded. The education of the masses means wealth for the republic. The enlightenment of the people in a government by the people is the best and surest guarantee of liberty for the people.

It has been well and truly said that "if we work upon marble, it will perish; if we work upon brass, time will erase it; if we erect monuments, they will crumble into dust; but if we work upon immortal minds, if we imbue them with justice and truth, with the fear of God and the love of their fellowmen, then we write upon these tablets something which will brighten to all eternity."

Today, throughout the entire South, the school bell is ringing. It rings from the university on the hill and it rings from the little schools by the roadside, and to you teachers who are present here this evening from our sister States of the South, and from every portion of our own State, in welcoming you, I wish to take this opportunity also to congratulate you upon the great work which you have done. No people in the same length of time, under the same conditions, have done the same work that the educators of the South have done for education among the masses of the people during the past forty years. In this work they have been accorded loyal support by the people. In their days of poverty, and in their days of prosperity the taxpayers of the South have ever shown a readiness and a willingness to tax themselves to support schools, not only for their own children—the white children of the South—but schools for the children of another and a dependent race. Though often misunderstood, their hearts have never failed them. They have always looked onward, forward, and never backward, and today, in university and in college, in graded school and in common school, in better teachers, and in longer terms, in a happy, contented and prosperous people, aye, in smiling fields and growing cities, we can see the result of their courage and their devotion.

In welcoming you to South Carolina, I welcome you, my friends, to a State which has ever taken a deep and abiding interest in the cause in which you are enlisted. With us the modern school stands by the college of a century. From the earliest history of our State our people have prized learning and cultivation. Before the Revolution we sent our sons to Oxford and to Cambridge. Immediately after the Revolution we built colleges and inaugurated public schools.

The first library in America to be supported in any degree at public expense was that established in Charleston in 1698. But I feel, my friends, that it requires no argument at my hands to convince you that our people have always taken an interest in education. The very fact I have just stated, that before we had colleges of our own we sent our sons abroad, and the further fact that almost within sound of my voice tonight stands the South Carolina College, a hundred years old and over—this will show you the spirit that animated our ancestors.

As to what we are doing for education today, I have but to point you to the colleges and the schools of our State; for women the State supports Winthrop College, and for men it supports South Carolina College, the Citadel and Clemson. The religious sentiment of the State supports a number of colleges which are all doing good work. In addition, we have a number of private colleges, many well endowed, also doing good work, and beneath it all, as a foundation, we have a growing system of graded and common schools. The Constitution of our State requires that the General Assembly shall provide a liberal system of free public schools for every child between the ages of six and twenty-one, and our system levies for educational purposes an annual tax which exceeds one half of the tax for general purposes. With us the fight to allow school districts to tax themselves has already been won, and we are now extending the battle lines to the districts themselves, four hundred of which have already availed themselves of that privilege. Last year we built one hundred and seventy schoolhouses in this State, and we improved numbers of others. We established five hundred libraries. Twenty-five hundred of our teachers attended Summer Schools in order that they might better equip themselves for their great work. My friends, it requires no prophet to foretell that, should we again, within the next few years, have the pleasure of welcoming you within the confines of South Carolina, you will behold a wonderful development in our industrial and educational forces.

I trust that you will pardon this digression and that it may prove to you the interest which we take in you and in your work, and may add even greater warmth to the welcome which is yours. And now, in behalf of every college and every school in this State, in behalf of the great cause which you represent, in behalf of the people of South Carolina, and in behalf of the hospitable people of Columbia

especially, I bid you, ladies and gentlemen, welcome to South Carolina.

In response to the address of welcome, President Robert C. Ogden of the Conference for Education in the South, after receiving a tremendous ovation, said:

*Mr. Chairman, Your Excellency, representatives of the institutions of learning, of the commercial bodies that have united in giving official welcome to the Conference for Education in the South, the teachers of this State, and the hospitable citizens of this city:*

It is no easy task to respond in fitting terms to the welcome expressions that have come from the Chief Executive of your State, who has so gracefully welcomed on your behalf the strangers that are within your gates today. Strangers? The word is unfortunate, for the Conference for Education in the South is no stranger here. Although a year has passed, it seems but yesterday when we were within your borders; pausing by the wayside for the delightful experience furnished us by Winthrop College, at Rock Hill, the Executive of your State came and placed in our hands the official invitation of your Legislature, to which he had been pleased to affix his gracious approval, that the Conference should assemble here this year. Our hearts immediately accepted the sincerity and earnestness of the invitation and all were greatly pleased when our Executive Committee later confirmed on our behalf the universal opinion that we should be most happy to visit Columbia the next year.

We think the intervening year has been filled with great experiences for all of us, and most especially concerning the objects for which this Conference for Education stands. This is not merely a conference for education. Would that I had the ability to reproduce here the words that men from all over the southland have formulated with which to express the spirit and genius of this organization, that it might thus be felt as a force uniting together the North and the South. Oh that the time would come, and it will come surely, when we will not use those words, "North and South." But it is through the genius of the patriotic spirit that we are weaving the hearts of this whole country into a single fabric bearing the rich pattern of patriotism that shall ere long be more perfectly worked out than ever before, a pattern that all shall love and admire, for each shall have a part in the weaving.

We are here as the Conference for Education in the South to express, not only our recognition of and our gratitude for the invitation that came to us, but also to acknowledge that we owe an added personal debt to Governor Heyward for making us more clearly understand the educational conditions existing in South Carolina. We have known something of them; we have heard of the special circumstances that exist in the educational interests of your State, but it has remained for us as a body to be instructed and informed by this lucid statement of your representative, gladly claimed by all as a member of the Conference. Therefore, on behalf of your fellow-members, I desire to emphasize again our thanks for your most excellent statement concerning local educational conditions.

It was my very great desire to treat this Conference and the objects for which it stands as they are related to the interests of the South and of the country; but from every direction demand has come for a statement concerning the general movement for which the Conference for Education stands and of which it is a part; and, therefore, in a more formal way but with entirely informal spirit, I shall endeavor to say something on the points upon which information is desired by so many in this audience that are for the first time in attendance upon the Conference.

## THE PRESIDENT'S ANNUAL ADDRESS

By command of the Executive Committee, the Eighth Annual Conference for Education in the South is now convened at the State capital of South Carolina in response to the gracious invitations of the executive, educational and legislative authorities of the State, the municipality of Columbia, and various commercial and educational organizations and institutions.

Speaking officially on behalf of the Conference, and more especially to any that are present at its sessions for the first time, I would say that it is a spiritual more than an organic fraternity. Everyone is welcome to its sessions. Sympathetic accord has always marked its proceedings so thoroughly that it has never, as yet, been found needful to define the qualifications of its voters. In a very real sense it is a popular body without official relation, either subjective or objective, to any other organization. It admits no authority save intelligent public opinion and exercises no control save that freely accorded by the intelligent sympathy of such good people as believe in and advocate the inherent right and urgent need of universal education.

This Conference has always been essentially ideal but thoroughly practical. Its spiritual power is dynamic through the constructive force of faith in divine and human righteousness as controlling elements of the best national progress. No purely material interests have ever found standing ground in the Conference convocations. Personal ambitions have not ventured to intrude upon its borders. It has no fads to promote, no patronage to dispense, no friends to reward, no enemies to punish, no bounty of popular applause to bestow, no compensations to award save such as may come to its individual servants and helpers in the effort for the enrichment of other lives through social betterment by the means of higher intelligence.

Great hopes assemble here, enshrined in hearts that are enlarged in affection toward the land that is ours for life and love and service. Eager minds gather here for the instruction imparted by trained educators, publicists and students of contemporary social conditions. In my opinion it would be difficult to collect a company of men and

women with souls more keenly attuned to and expectant of the keynote that will inspire the step of progress to catch the cadence and mark the rhythm of national idealism, than the audience here assembled.

The cumulative facts of the seven past years bear witness to the accuracy of this estimate of the character of the Conference. Present conditions warrant the prophecy that this year will add another link to the golden chain, will witness no pause in forward movement, nor decline in expanding quality.

Although this Conference has no organic relation to any official educational body or authority, it yet has a very deep community of interest with

The Southern Education Board,

The General Education Board,

and in a lesser degree with

The Board of Trustees of the Peabody Fund,

The Board of Trustees of the Slater Fund.

These several Boards are so thoroughly coordinated and sympathetic that every facility created by any is at the command of each and the commonage of aim is so perfect that waste by duplication or competition is impossible.

To Mr. Murphy's many friends, undoubtedly counted by hundreds in this audience, I bring from an interview with him night before last the pathos of his sadness because he could not be with us here. If they were not present here, and so immediately within the range of my voice, I would say something about the group of philosophical statesmen that are associated in these operations. They represent ideas that are regnant in the Southern heart. Their power inspires a general enthusiasm, and among this collection of Americans, of whom the whole country may be proud and to whom it owes a debt of gratitude which will never be fully expressed and cannot be paid, prominently stands Mr. Edgar Gardner Murphy, of Alabama.

The Peabody Board, with its beneficent work for general education in the South, has been well known for a generation, and the Slater Board in its service to negro education for more than twenty years. To these allied organizations the Hon. J. L. M. Curry gave over twenty of the rich and mature years of his life in devoted labor as general agent. Concerning the other two, the Southern Educational Board and the General Education Board, information is again re-

quested as a part of the burden of your chairman's opening remarks. To former attendants at the Conference the annual monotone of historic explanation at this point must be dreary enough—its infliction a means of grace, profitable indeed if thereby patience shall have its perfect work. But the Conference and the two Boards, although separately defined, must be considered together, so intimate is their relation to the renaissance of education in the Southern States during the last few years.

The character of the Conference has already been considered at some length, but to answer the requests for information some historic facts are needed. It passed the three earlier years of its life in the calm and beautiful repose of Capon Springs. Earnest spirit, strong expression and large intelligence marked the assemblies of these early years, but the conditions were rather academic than aggressive. Nevertheless the seed that was sown there fell upon prepared ground, took deep root, and later brought forth much fruit. With the fourth year at Winston-Salem the Conference found itself. The ringing words of Curry, Dabney, Dickerman, Aycock, McIver, and others, presented a panorama of appealing conditions that kindled a flame of earnestness which burns with more warmth and brilliance each passing year. At Winston-Salem in 1901 the thought of the Southern Education Board took form. In November of that year it was created under most interesting circumstances. Six of the eight original members were Southern men by birth or residence. By simple and forceful methods a systematic campaign for education was inaugurated that stretched from the Potomac to beyond the Mississippi, and from the Ohio to the seaboard. This Board has no money to give. It is simply the evangel of the public school, carrying forward persistently a campaign for popular education, striving to awaken in the minds, especially of rural communities, a knowledge of educational needs, a longing for improved conditions and a willingness to pay by contribution, taxation, or both, for the advantages which are the right of American childhood. In this appeal no voice other than that of Southern men has been heard.

The General Education Board is a logical sequence in this educational evolution. It has a broad Congressional charter, holds such money as may come to it for distribution as trustees of the donors. It is a bureau of information concerning all institutions in the South of every grade and class, for white or negro, soliciting financial



assistance in the North. In this regard it has been the protector of donors from appeals of doubtful character, and has given vast inspiration and encouragement to worthy institutions. The office is a center of critical study of educational conditions, assembling information from only the most reliable sources, and through its own representatives making exhaustive and comprehensive first-hand studies by States.

Combined, these Boards make a perfect sphere, each essential to the other, neither capable of complete operation within itself. Social service to the individual through more abundant life, to the State through the child, is the axis of the sphere; while the Conference creates the atmosphere in which the sphere revolves.

Bold, bare, brief, is this statement of the threefold life about which information is desired. Starting at this point the story is a most instructive, interesting and inspiring narrative of intellectual, spiritual and also physical life.

Most beautiful and fitting it is that this Conference meets while many of us are inspired by Easter thoughts of life. The community of shadow makes the kinship of the world; and the fellowship of hope in spiritual life fills the universe with sunshine. All nature, through bursting bud, expanding leaf, beautiful blossom, is telling the story of new creation. Let us bring into our fellowship here the lessons of rich and bountiful nature and of sacred story as an increasing power and grace of inspiration.

And also taking the thought from the title page of the Virginia educational campaign book, let us catch a sacred picture and fix it in our mind as text and emblem for all our proceedings. It reads:

"At that hour came the disciples unto Jesus saying, who then is the greatest in the Kingdom of Heaven? And he called unto him a little child and set him in the midst of them."

It is the leadership of the child that we follow here. Inspiring this great company more than curiosity, possible entertainment or social fellowship—is the interest of the child. And it was just the preparation of this pervasive influence that awaited the advent of the new movement for education which was infolded in the triple alliance of the Conference and the two Boards.

This movement came, as we say in trite phrase, at the psychological moment. Throughout this Southland, isolated and lonely, many able, thoughtful, well-informed and solitary souls were brooding over

the needy conditions of certain localities with which experience had made them painfully familiar. And with the perception of need was associated a conscious helplessness and vague, indefinite hopefulness.

Nor was this condition of mind solely confined to the isolated and obscure. Men of large public affairs, women socially prominent, were both equally anxious and sadly doubtful. Here a voice had been raised, there a little local effort had started, and beyond this the prophets were beginning both persuasion and prevision.

Then followed an awakening of the earnest and anxious thinkers. A strength of association was promptly created. Symptoms of many sorts indicated the educational epiphany that has commanded the admiration and respect of educators throughout the land, the encouragement of progressive citizens, the interest of statesmen.

Certain facts that stand out in bold relief may be briefly outlined.

Accurate knowledge of conditions. It is an ungracious, almost thankless, task to diagnose unpleasant facts for public instruction. Teaching upon such subjects by comparison is forbidding because odious. This is especially so when the case is simply one of misfortune and not mainly of political delinquency. Then, too, there is provocation and confusion to the lay mind in masses of statistical figures. But this study has been the work of Southern men and the United States Bureau of Education under the guidance of its honored and venerable head, the faithful, devoted and sympathetic friend of education in the South. No present excuse exists for want of knowledge concerning the conditions of education in any Southern State.

Local taxation for education has made great progress, notably in Alabama, South Carolina, North Carolina, and Tennessee. The Constitution of the State of Georgia has been so amended as to facilitate local taxation for schools. The increase of public appropriations both through State and the local tax, for education, has aggregated many millions of dollars.

New schoolhouses by hundreds, perhaps thousands, have replaced others that were lacking in comfort, space and equipment. Hundreds of inadequate schools have been consolidated and transportation has been supplied to scholars that have been incommoded by the changed conditions. School terms have been greatly lengthened, the qualifications of teachers improved, and compensation increased to meet the longer term and better service.

Laws against nepotism in educational patronage have been passed and thus a beginning has been made in the removal of a corrupt and debasing influence upon education. This is an incident in the divorce of public education from politics—an end most devoutly to be desired.

Perhaps the most encouraging single element of progress is found in the formation of local and State organizations of citizens and educators for the promotion of public interest in education. No reflection upon other States is implied in mention of the recently organized Cooperative Education Commission of Virginia, of which Dr. S. C. Mitchell, now present in this audience, is president, with Governor Montague as chairman of the executive committee. Every man and woman interested in the purpose for which the Conference stands should secure and carefully read, ponder and inwardly digest the campaign pamphlet recently issued by the Commission, entitled "Universal Education." It is an arsenal of argument, a storehouse of facts, a layman's teacher, a teacher's inspiration, a gospel for educational evangelists. In the cities of Virginia large audiences of the best people have been assembled by the Commission to wait upon the teachings of men whose souls are awake to the needs of the children and whose tongues have been touched with the holy fire from the altar of public service. Such meetings have been held elsewhere with success and power. But Virginia's leadership is exceptional in persistence and thoroughness. Would that this Conference had the power to so enliven the minds and hearts of all delegates from other States that they could not be satisfied until, imitating Virginia, they also should have a "Cooperative Education Commission." If interested, consult the Campaign Committee of the Southern Education Board concerning the ways and means.

This rough sketch, crude and hasty, would be sadly incomplete did it fail to notice the present relation to popular education of the universities and colleges—the higher institutions of learning generally. No doubtful curiosity or suspicion lurks in the background; no academic seclusion, no intellectual superiority, no cloistered exclusiveness now divides higher from popular education in the South. The true democracy of knowledge has asserted itself and the new ideals of the new age are accepted. The prepared material for the university of the future will increasingly be the product of the public high school and the world-demand will be for men in ordinary vocations whose actions will be based upon thought. Thus on either

hand the university takes toll from progress and the popular claim made upon college and university is right nobly recognized.

This fragmentary recitation would not have been made but for the absence by reason of sickness of Mr. Edgar Gardner Murphy, Executive Secretary of the Southern Education Board, who was expected to present a narrative that would cover the operation of the Boards. It was thus expected to omit on this occasion the reports of the various field directors and agents. How far the former practice will prevail will appear as the Conference proceeds.

Anyone desiring a critical review of the genesis of "The Educational Movement in the South" should obtain from the United States Bureau of Education the pamphlet containing Chapter VIII of the Commission's Report for 1903. Testimony to the importance of the Conference and the Boards is found in the fact that the State Superintendents of Education joined in a meeting with the Campaign Committee of the Southern Board in this city yesterday, in the fact that they will control the morning session tomorrow, and in the further fact that distinguished Governors and the official educational heads of the various State Bureaus have cordially welcomed such aid and cooperation as both Conference and Boards can give.

If the story of these States in matters of education during the last four years could be written in detail and read in the perspective of former years, it would have the charm of romance or fairyland. But the undone margin is so great that even at the present rate of progress long years must pass before even an approximate ideal is reached. The task of giving to every child in this land, American or foreign born, a good English education, and the enactment and enforcement of compulsory education laws must be fulfilled. It is not within the proper scope of this discussion to propose a reply to the question thus raised. The issue is imminent. In the cause represented here a group of statesmen are enlisted, I verily believe enlisted for life, and to them is committed the preparation of some feasible, just and righteous plan that will meet popular endorsement.

Absolute publicity in action and simplicity of purpose has marked the entire history of this Conference from the beginning, and yet some curious popular inaccuracies concerning it have become current. The Conference has never assumed a defensive attitude. Its record is before the country for judgment upon its merits. Too busy with constructive public service, it gives neither thought nor care to controversy.

Prominent among the errors is the notion that the Conference makes appropriations for the aid of education. The Conference has always been insolvent. Never owned a dollar, if its debts were paid. It lives upon the bounty of its friends and its hosts. Therefore, the oft-repeated story of its gifts is inaccurate in all respects.

Grateful for welcome and hospitality, some people from the North have attended the Conference from year to year. Out of the associations thus formed have grown sweet social ties that have broadened sympathies, enriched lives, and moulded sentiment for noble aims. But it is an entirely mistaken notion that this Conference is controlled from the North. There is now but one Northern name in the list of its officers, and whatever Northern element has been privileged to assist in "knitting the severed friendship up" has been enlisted in the work by that great and noble recruiting officer in the crusade of education, servant of God, friend of humanity, man of the South, man of the nation, honored in two continents, loved by all who knew his great heart, respected by all who came under the spell of his great intellect, Hon. J. L. M. Curry. The genius of the Conference was of the South, it remains in the South, and will hereafter even more completely find its whole life in the South.

But on the other side of Mason and Dixon's line are men and women who will come at the bidding of the South, ready, willing, anxious to share in the service that is to make the Southland realize its great and noble possibilities more fully because of the progressive development born of the broadening opportunity of enlarged prosperity.

And now it is my great privilege to declare the Eighth Conference for Education in the South opened for development of the official program and the transaction of business.

There has been prepared by official authority of the Conference a program. It is proper to say that this gavel is the only symbol of the presidential office. [Raising gavel.] When necessary to wield the gavel the President will cause it to make a noise; but I know perfectly well, if the occasion requires the emphasis of noise by this gavel, with it will also come the sweet influence of the fact that a Virginia woman, known, honored and useful in educational matters in her home community, has sent this to the Conference with the

message that it comes from trees that were grown in the old cemetery at Jamestown. That fact of itself will be sufficient in this audience to maintain order. So the emblem of authority and the weapon of discipline brings with it a beautiful influence of affectionate regard for the Conference combined with historic associations that the whole country loves, and especially the South honors.

The opening features of the program prepared for us have been practically fulfilled as you will observe by the copies in your hands. It now remains for us to enjoy a very sentimental privilege, for I am very certain you will be glad to know that your honored Governor is an alumnus of the university over which the next speaker presides. I have the very great honor of introducing our friend, Dr. George H. Denny, President of Washington and Lee University.

#### A SOUTHERN INTERPRETATION OF THE CONFERENCE

DR. DENNY.

*Mr. President, Ladies and Gentlemen:*

I bring you greeting tonight from the quiet shades of a Virginia college campus; from the parade ground made sacred by the memory and the services of Robert E. Lee and Stonewall Jackson, the Mecca of Southern tradition and of Southern faith. I hope I may be pardoned, Mr. President, if I recall the fact that the institution which I represent was a charter member of this Conference, and gave to it in those days of lesser achievement its loyal support and sympathetic service. My distinguished predecessor, President William L. Wilson, counted it no small honor that he was permitted to share in establishing its larger and more influential career. For months after his physical strength had been shattered, and even when the curtain of life was already ringing down for him with its inevitable issue, he freely gave the sympathy of his great heart and the thought of his great mind to the men and women who through this Conference are serving their country, until he was laid to rest in the bosom of his native State almost under the shadow of the spot where this Conference was born. It is, therefore, a natural inference that these considerations explain the opportunity presented me tonight to give you a Southern interpretation of the Conference for Education in which we are now engaged.

Let me say at the outset, Mr. President, that candor compels us to recognize the fact that various interpretations of these gatherings have found expression in the Southern press, on the Southern platform and by the Southern fireside. Some have interpreted them as nothing more than junketing expeditions, without steadfast purposes and without definite aim. The migratory character of the Conference, its lack of close and formal organization, and its varied and varying composition, have inspired in those who subscribe to this faith a feeling of doubt and uncertainty concerning the seriousness of its object and the stability of its fortunes. Thus we find that in certain quarters what may be termed the "caravan" conception is prominent and insistent. Others have characterized this Conference as a well-intended but misdirected effort on the part of certain gentlemen in other sections of the country to impose upon the people of the South certain peculiar views which are alien to what is best in Southern tradition and Southern thought. It has been asserted that such a movement, dominated by such thought and such purpose, necessarily imperils the integrity of long-cherished ideals and fundamental convictions in society, in politics and in education.

This school of critics will be found, upon close investigation, to include very largely that class of people whose attitude toward all progressive movements is usually one of stolid stoicism and of passive futility. Here will be found the man who fritters away the hours in vain lament or in striving to erect monuments to past achievement and to former greatness. Here will be found the man who still nurses the scar of the conflict that has vanished and the pang of hope deferred. Here will be found the man who continues to live in the past tenses of the subjunctive mood, and who expresses himself in the language of the unreal wish or of unfulfilled duties. Here will be found the man who would stir the ashes of an ancient feud, who would dig up the bones of the dead past, who would pass his cup of sorrows to others. Here will be found the man who always has an eye to pity, but has not learned the charm and the exhilaration of stretching forth an arm to save. Here will be found the man who loves to use the club of sarcasm or the rapier of ridicule, when the language of honest recognition and honest appreciation of what has been done, and of honest sympathy with what is sought to be accomplished, would mark him a good citizen and a patriot.

There are other interpretations of these Conferences, however, of a constructive character, which are apparently gathering a wider influence and exerting a more noteworthy power over our Southern life and Southern thought. This second group of interpretations reveals the more inspiring note of optimism. It makes us feel the pulse of sympathetic action and of quickening power. Some are declaring that this annual Conference is the largest event which has occurred in this generation. Others regard it as the greatest popular movement of the time, destined to shape the history of the epoch. Others still characterize it as the most significant achievement in the history of the reunited country, welding together the North and the South, until men are once more beginning to write nation in capitals and section in common.

Here will be found the man who has faith in his fellowmen, who desires to exemplify the ideal of social service, and to reveal the strength and beauty of an abundant career. Here will be found the man who enjoys the great-hearted courage, the unquestionable hope and the superabounding energy of a fresh and unexhausted life. Here will be found the man of sweetness of temper, of consecration to an unselfish ideal; the man who cannot, because he will not, indulge himself in vain regrets, and who is shrewdly conscious that "the mill will never grind again with the water that is past."

It is my mission now to inquire which one of these two groups of opinions is most worthy of our acceptance, the pessimistic and the destructive, or the optimistic and the constructive. By what standard shall our judgment be formed? By what standard do intelligent, generous, large-minded men form their judgment of any organization or of any movement? How are the Southern people, who place such large emphasis upon truth and courtesy, to interpret this great educational Conference?

There are just three things concerning this or any other movement that will inevitably determine its ultimate destiny; and upon these three things a rational interpretation of this Conference must be based: (1) Its personnel, (2) its motive or its creed, and (3) its present influence and past achievement.

1. The first question, therefore, which we must answer is this: What is the character of the men and women who have shaped the influence and the history of this Conference? We estimate a man by his character and by his personality. What does he stand for?



Has he borne himself with fortitude and dignity in his relations with his fellowmen? Has he kept faith with his nobler self? Has he served faithfully his day and his generation? By this standard let us estimate those who compose these annual gatherings. Have they come from any class or any one profession? Have they come from any one section or any one locality? Do they represent any one religious creed or any one political party? Is it not true that we have here a national gathering of men and women, moved by the highest ethical and patriotic motives, to aid in the solution of a national problem? Have not most of these men and women for years, in one way or another, demonstrated in their lives that they are animated by the simple conviction that the education of all the people in all sections of the nation is the hope of our common country

Here are the governors of States and patriotic private citizens, heads of great universities and humble schoolteachers. Here are clergymen of many communions, statesmen of all parties, physicians, lawyers, bankers, planters, merchants, editors and authors. Here are representatives of the head, the heart and the hand of the country united in a great cause and serving a great ideal. Almost every phase of our complex national life is represented in this composite aggregation of men who have put away for awhile their several cares to answer the larger call of their common country. There is almost nothing unrepresented except provincial narrowness, petty animosity, selfish motive and ignoble purpose. Is not the personnel of such a gathering as this a sufficient guarantee of its benevolent mission and its patriotic impulse?

If any Southern man interprets this Conference as an evil force or as a dangerous experiment, let him reflect that its meetings are held on our own Southern soil. Let him reflect that its continued existence is due to the call of our own Southern people, through their own legislative bodies, through their own institutions of learning, through their own leading citizens. Let him reflect that its personnel is dominantly made up of leading men of our own Southern country, who are devoted to the traditions and the ideals of our fathers, who are not ashamed of the land that gave them birth, and who, in keeping faith with the past, are also loyal to their American citizenship and ready for the new duties of this new day, and for the manifest destiny that awaits them.

2. Having considered the personnel of this Conference, let us examine its motive or its creed, which is the second element in the analysis upon which our interpretation of these gatherings must rest. We estimate a man by the motive that moves him. We estimate a church or party by its creed or platform. Let the same test, in fairness, be applied to this Conference; and let our interpretation of it be largely determined by the character of the motive that inspires it. Where shall we look for its creed? Whom shall we permit to formulate it? Shall we accept the spurious versions of it which its critics inspire and disseminate? Or shall we examine the authentic records, its own published and oft-repeated declarations of policy and purpose? We should refuse to listen to a man who criticised the creed of a church, if he had never read its confession of faith. We should entertain little regard for a partisan editor who made an attack upon a political platform if he was unfamiliar with it in every detail. And yet in all the discussion concerning this Conference, there has never passed under my eye a single unfriendly criticism based upon an authentic statement of its creed. What is that creed? Is there anything abstruse, or hidden, or labored about it? Is it not a creed marked by a conspicuous clearness of expression, by a notable directness of method, and by an unmistakable definiteness of purpose?

The creed of this gathering is expressed in the simple dogma that "the education of all the people is the foremost task of our statesmanship and the most worthy object of our philanthropy." Or, to adopt Mr. Emerson's phrase, we believe that "the best political economy is the care and culture of men." Or, better still, as Mr. Ogden expresses it, we pledge our faith that "the great social duty of our age is the saving of society, and further, that the salvation of society begins with the saving of the child."

Such is the moral and patriotic inspiration of the Conference for Education in the South, and such is its simple and inspiring declaration of doctrine. Its voice has been for eight years ringing out with true and distinct emphasis, above the loud barking of a confused and clamorous opposition, its inspired message that every child in this broad land possesses the natural right to acquire the capacity for intelligent citizenship, the opportunity for a useful and abundant life, and the enjoyment of liberty under a democratic government. Who will say that this is not a just and holy cause? Who will

refuse to accept such a simple, altruistic creed as this? Who will be deaf to the clear, shrill call to such patriotic service? Who will decline to echo and reecho the silent, lonely, isolated appeal of the thousands of children who tonight dwell untaught in the highways and hedges of our Southern country?

3. Let us make inquiry, in conclusion, as to the present influence and the past achievement of this Conference. We believe that it has been shown that there is nothing in its personnel or its creed to warrant an interpretation unfavorable to it. Is there anything in its work or its influence, which is the third element in the analysis upon which our interpretation of it must rest, that a Southern man can reasonably refuse to endorse? "By their fruits ye shall know them." It is inevitably true that men will continue to place a larger emphasis upon this feature of an organization than upon its personnel or its creed. The work of this Conference will stand or fall in the judgment of men as they estimate the character of the fruit of the tree. What is the character of that fruit? Who has followed the history of these Conferences year by year and failed to observe their far-reaching and beneficent influences? Have these Conferences had no part in stimulating the wonderful growth of public opinion in favor of universal education during these eight years? Have they had no part in welding together the two sections of our common country, so long living in partial estrangement and partial misunderstanding? Have they had no part in readjusting old view-points and in reconstructing new theories? Have they had no part in shedding old prejudices and in purging the memory of soul-destroying rancor, groundless bitterness and long-spent quarrels? Have they had no part in adding energy and enthusiasm, fulness and fervence, faith and hope, to the new duties and the new obligations of those who are called to fulfil their mission, not amid the dead issues of the past, but in the presence of the living problems of today and tomorrow? Have they had no part in bringing our Southern institutions into sympathetic touch with great-hearted men who have the means and disposition to help, and who have helped where help was needed? Have they had no part in bringing together many men and women who have long cherished common educational ideals, aspirations and hopes? Have they had no part in teaching us that institutions and policies and individuals, born of the same devotion and cherishing the same ideals, should be one and indivisible in their

endeavor to hasten the coming of that day of universal wisdom and righteousness, foreseen by seers and divinely promised, toward which it should be the glory of our age to be marching with strenuous celerity?

From whatever point of view this Conference is considered, Mr. President, it is worthy of the sympathy and appreciation of thoughtful, patriotic men, and I can see no ground for difference between a Northern and a Southern interpretation of its mission and its destiny. For if it stands approved and justified by the logic of the three tests which we have endeavored to apply, tests by which we judge the value of all human agencies and human institutions, it must and it will stand approved and justified in any and every fair judgment based upon authentic fact, whether that judgment be formed in the North or in the South. I believe that the great spirits of every section have welcomed its advent, and that in the future years, come good or ill, all worthy citizens will look back to these gatherings as one of the largest assets, one of the richest traditions, and one of the noblest memories in our national life. I am persuaded that at this hour somewhere, somehow, the great spirits of the two men to whom I referred at the beginning of this address are looking down in benediction upon our efforts; and, cherishing this conviction, I have faith in the final rectitude of the cause and a splendid ultimate victory. All honor to you, Mr. Ogden, for your distinguished service to your country in so many particulars, and especially in this great work that in chaste and simple beauty will rest like a capital upon the solid and splendid shaft of your civic and philanthropic renown.

The Chairman made announcements for the further proceedings of the Conference and for the entertainment of their guests by the citizens, after which the Conference adjourned to meet the next morning at 10 o'clock, with the understanding that there would be an informal gathering at 8:45 in the Chapel of the South Carolina College.

## THE RECEPTION AT THE CAPITOL

At the conclusion of the exercises in the Columbia Theater there was a reception at the State Capitol in honor of the visitors, the halls of the Senate and of the House of Representatives having been granted for this purpose by special Act of the Legislature.

The halls had been decorated with magnolia trees, evergreens, and Southern moss by the following committee of ladies: Mesdames C. M. Galloway, J. E. Poore, W. A. Edwards, E. B. Wallace, T. J. Lipscomb, R. B. Bryan, George McCutchen, D. S. Pope, A. W. Hamby, A. G. LaMotte, J. T. Gantt, A. C. Phelps, Frank Sims, D. L. Bryan, W. A. Heath, Alex. Heyward, Misses Belle Williams, Anna Taylor, Nan Crayton, Marion Muller, M. V. Converse, Annie Spiegner, Syble Walker, Ella Kinard, Sarah E. Cowan, Alice Selby, Kate Manning, Edith Swaffield, Mazie Meighan, Elinor Van Benthuisen, Mary Walker, L. Hamiter, Grace Kinard, Annie A. Singleton, Hannah Wingard.

The reception was conducted by a committee of ladies of which Mrs. Andrew C. Moore was chairman, and was admirable in all its arrangements. The receiving committee consisted of Governor and Mrs. D. C. Heyward, Mr. and Mrs. T. H. Gibbes, Mr. and Mrs. W. A. Clark, Miss E. E. McClintock, Maj. B. Sloan, Mr. E. S. Dreher, Mr. and Mrs. John T. Sloan, Mr. and Mrs. O. B. Martin, Mr. and Mrs. W. W. Daniel.

The members of the serving committee were: Misses Jean Flinn, Anna Colcock, Kate Manning, Martha Dwight, Gussie Jones, Margaret Coffin, Belle Davis, Sadie Reynolds, Eliza Rhett, Beulah Ehrlich, Ella Kinard, Elvira Wright, Susie Haskell, Kate Moore, May Williams, Alice Selby, Mary McPheeters, Sarah E. Cowan, C. E. Thomas, Rae Flinn, Lillie Clark, Nell Taylor, Alice Henderson, Janie Childs, Bessie Davis, Jessie McKay, Blanche Salley, Florence Kinard, Grace Kinard, Emma Fielding, Angie Miller, Callie Cureton, Kate Lorraine Crawford, Belle Williams, Cantey Reed, Eleanor McQueen, M. L. Warner, Lizzeve Crayton, Ellen Reiff.

It was a delightful occasion in every way, and the large number in attendance were prepared by this social hour for fuller enjoyment of the exercises to follow on the morrow.

## SECOND DAY, THURSDAY, APRIL 27

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### EXERCISES AT THE SOUTH CAROLINA COLLEGE.

After the regular devotional services in the Chapel at 8:30 a. m., conducted by the Chaplain, Dr. J. W. Flinn, the President of the College, Maj. Benjamin T. Sloan, arose and spoke as follows:

*Ladies and Gentlemen and Young Men of South Carolina College:*

We have in Columbia today a detachment of men and women from that great body which is the heart and soul of this country, I mean the educators of the country. It is an inspiration to us all to have these men and women meet with us in Columbia, and it is our particular pleasure today to have some of them pause in their proceeding and address to you a few words of encouragement and cheer. I shall have the real pleasure of introducing to you the President of the Conference for Education, Mr. Robert C. Ogden.

MR. OGDEN.

*Mr. President and Gentlemen of the College, Ladies and Gentlemen:*

My position here is somewhat peculiar, for although I am surrounded by academic influence that is incarnate in the various gentlemen who have had something to do with the Conference for Education in the South, yet in every technical way I am remarkably ignorant of anything concerning the practical side of education. I do not know that I should find myself an absolute stranger in the classroom, but probably should not be quite at ease in a professor's lecture room.

My experiences in life are of an entirely different type. I am simply a working business man, at my desk and around my place of business every day, looking after the details of an ordinary and what would be usually considered a very prosaic occupation. I shall not attempt anything in the very few minutes that I shall claim of your time, except to express the hope that in this group of students there are men who are getting a liberal education that they may better fit themselves for the ordinary occupation of business life. I simply

want to say, coming as I do from the outside world, that for ordinary business affairs in business life there is a growing demand for higher intelligence. In the experiences of a large business that has to do with the distribution of merchandise directly to the people, that is, a retail business, I find that the public, certainly in my home community, demands a greater degree of knowledge on the part of men with whom they deal.

In the administration of merchandise in which art is an element, which practically is a part of everything that has to do with the furnishing of a house, a realm where taste or the knowledge of art or the history of art comes in, this demand appears. It would interest you extremely to notice how many points of life this principle touches. The public are advancing much more rapidly than the people who serve them. Therefore it is necessary, it is a demand of the times, it is the evolution in the daily experience of the world, that more intelligent, more highly educated, better men are wanted for even the most ordinary places; and as this begins in what is simple, so it runs all the way through the gamut of life, that higher intelligence is required in all business affairs.

Therefore the training that a man gets in a college or university, which enables him to take up the problems of life that carry with them the issues of commerce, of labor, of capital, of cooperation, and all that enters into our complex civilization, is essential to the largest usefulness and greatest success. Men with trained minds and theoretically instructed, who can go into the privacy of office or study and take the questions that are pressing for solution, and each for himself reach a conclusion and belief on the vital issue, are greatly needed. Every such man has a foundation of his own on which to stand and become a constructive force in the community. A man's education should be such that the business with which he may be connected can be improved by him and its whole atmosphere made better. Whatever education a young business man gets in an institution of learning should be largely infused with idealism for his business. There is nothing so well done that it cannot be better done. There is nothing so beautiful that it cannot be made more beautiful. There is no system of business so perfect that it cannot have improvements. Therefore I think that it ought to be one of the great results of a liberal education to carry into the occupations of business ideas of dignity and beauty that will make life more gracious and beautiful.

I cannot follow this thought further, because there are men before you whom you very much desire to hear, and the time is limited. Just one or two more words in illustration. If you are distributing merchandise to the world you are engaged in a social service, you are part of the progress of the times, and by doing that sort of thing better than it has ever been done before you are exercising a refining influence on the guild in which you serve, you are making a spiritual contribution to material things which ought to make your own life richer and your business more dignified. And so it is all through. Up and down the whole range of our affairs I think it wise to apply this simple principle, a principle that has been lost sight of but is to be inculcated in the minds of our young men during the course of higher education for business life.

PRESIDENT SLOAN.

It is now my high privilege to introduce to you one concerning whose work and history I shall not reflect upon your intelligence by even attempting to describe. I have the honor to introduce to you Mr. Seth Low, of New York.

MR. LOW.

*Mr. President, Gentlemen of the Faculty, Students and Friends of South Carolina College:*

Mrs. Low and I had not reached the end of the campus before your President had made us feel at home; and, standing in this presence, there are two explanations perhaps of that peculiar feeling of home-likeness which I felt ever since I have been here. I find in the name of your city, that your city and Columbia University, with which I was connected at one time as President, share the prestige of the same great name, a circumstance that perhaps explains, in part, why I do not feel myself a stranger in these halls. It may be of interest to you to know that the name, Columbia, was first used in a legislative Act in 1784, two years before this city was founded, in the State of New York, when the name of King's College was changed to Columbia College, by law. That change, I think, was made under the inspiration of Alexander Hamilton, the greatest alumnus of that institution, I suppose, in all its history. Speaking one day, when President, to the incoming class, I ven-



tured to say that it ought to be a source of great inspiration to them that they were entering into a fellowship of such men as Alexander Hamilton and John Jay. I regret to say that that remark appeared in the students' newspaper in some such form as this: that the President had told the freshman that he saw before him "a few Hamiltons and many Jays!"

The other tie that binds us together is the connection of this institution and of Columbia University with the name of Francis Lieber. He taught here, I think, for twenty years; and, when he left, he went to Columbia University in New York, and taught there for a period almost as long. It may interest you to know that when I attended the Conference of Peace held at the Hague in 1899, as a representative of the United States, the nations there assembled adopted rules of war by which all civilized nations should be governed; and these rules were founded absolutely upon rules originally prepared by Francis Lieber. They were expanded somewhat in detail, as experience had shown necessity, but the body of rules are those that he prepared; so that you and we of Columbia University in the city of New York share, as I say, in the fame of a man who has rendered great service to mankind.

I do not know what anecdotes of him remain on this campus, but the air of Columbia University is full of stories that relate to his personality. He seems to have had the amiable foible of vanity that is not infrequently found in men of great ability. On one occasion he was led into a rather ludicrous situation. About his classroom were various busts of men of antiquity, and, among others, one of Cicero. If you have seen a bust of Cicero, you will know that he was not a very beautiful man: at any rate, not on a "bust." On one occasion some students were helping Professor Lieber to rearrange these busts. When they came to the bust of Cicero, the Professor said: "Do you know, some of the students call that the 'What is it?'" Then, forgetting what he had said, he added: "Cicero was a very learned man, a very learned man indeed. Do you know, some say I look like Cicero?" So I might entertain you with more than one anecdote of him; but all that I have wanted to do is to illustrate this bond of connection and friendship between you and me.

Mr. Ogden spoke of the importance of college education, from the point of view of developing in the student, idealism; and nothing truer could be suggested. I think, also, that every college man ought

to bring to the problems of the community a sense of perspective; he ought to know more of history than men not so trained, and be able to pass judgment on the events of the hour in the light of events that have taken place in other countries, and at other times. These are perhaps the two great contributions which college-bred men ought to be able to make to the life of the body politic.

Now, at Columbia we enjoyed the privilege of a visit, about ten or twelve years ago, from von Helmholtz, the great German physicist; and, in speaking to our students on the subject of science, he said: "When men went to nature for their facts, in order to find out what the facts were, and then endeavored to discover the law that would account for the facts, instead of simply looking for facts that would sustain their own theories, previously formed, modern science was born." In other words, if you form your theory in advance, and then look for facts to sustain it, you may find facts that will do it; but a man who approaches his studies wholly in that mode is very apt to discover also facts that do not fit in with his theory, and these he is apt to disregard.

But modern science, which has revolutionized life and all studies, proceeds upon the very opposite method. It searches for facts, and then strives to deduce the law that will explain all the facts, not some of them only, but all of them; and I remember well the plea von Helmholtz made to our students to spare no effort to discover some new law of nature, because, he said, "the man who discovers a law of nature makes all mankind his debtor." I cannot help thinking, as I am speaking of this great man, of an incident that took place while he was with us. Alexander Graham Bell, the inventor of the telephone, came all the way from Halifax to greet von Helmholtz, and to tell him that it was his investigations into the law of sound—abstract, apparently indefinite, apparently without any practical bearing—that it was these investigations into the laws of sound, made by von Helmholtz, which had enabled him (Bell) to invent the telephone. You see how splendidly that illustrates the great German's proposition—"To discover some new law of nature makes all mankind your debtor." I was very much pleased with a little incident that occurred at that time. Bell asked von Helmholtz to go down with him to the long-distance telephone office which had just then opened its first wire to Chicago. I was fortunate enough to be invited also. It was a matter of the greatest possible interest to

this great German to know that, by virtue of his own investigations, it would be possible for him to speak over a distance so great as New York to Chicago; and so he telegraphed to a friend in Chicago to be in his office at 4 o'clock, for, at that hour, he would call him up over the long-distance 'phone. When we got to the office we had to wait an hour, because the great physicist had forgotten that there was an hour's difference of time between New York and Chicago. So, in your search for new laws of nature, do not forget the application of those that are already known!

That habit of trying to get your facts first, and of making your deductions afterwards, has not only remade the study of science, but it has rewritten the history of the world, and transformed almost every other branch of human learning. I remember when I was in Rome in 1867, for the first time, the Forum was very little excavated. There was a stone pillar protruding from the soil, of which Byron had written that it was "a nameless pillar with a buried base." But the science of those earlier years had been content to rest upon the fact that we did not know what it was; and so men indulged in numberless speculations on the subject. It was really delightful to speculate about this pillar, for, as long as they did not get to work to dig it out, every man could have his own theory; but the moment they began to apply the spade, they discovered what the pillar really was. It was not a very interesting one, as it transpired; but the point I want to make to you is, that the application of the same idea of which von Helmholtz spoke, in referring to physical science, disposed of all theories about this pillar, and made it a matter of actual knowledge. And yet, there is a certain sense in which one must form theories in order to get at facts. At the time of this same visit that I made to the Forum in 1867 there was visible above the soil another group of three pillars, said to be part of the Temple of Castor and Pollux, as they proved afterwards to be. When I was there last year I found that excavations in the Forum had been made to the depth of ten or fifteen feet; and close by the Temple of Castor and Pollux, the foundations of which had been uncovered, was found a Fountain of Vesta, lined with marble. That fountain was discovered in this fashion: I assume that most of you have read Macaulay's "Lays of Ancient Rome"; and, if you have, you will recall the "Battle of Lake Regillus," in which he speaks of the great Twin

Brethren riding to Rome after the battle, and giving the news of a great victory. Then the poet adds:

"Wherefore they washed their horses  
In Vesta's holy well,  
Wherefore they rode to Vesta's door,  
I know, but may not tell."

That was the expression of an old legend; and when men began to dig in the Forum, they said to themselves: "This Fountain of Vesta ought to be near the Temple of Castor and Pollux." Knowing where that was, by this group of three pillars, they began to dig in the neighborhood of this place; and they had hardly gotten beneath the surface before they came upon the fountain. There was the reverse process of that which I have been speaking. They had to know this legend, in order to justify their theory; and to go below the earth to discover what the earth could tell. Similarly, you must bring into all of your lifework that element of imagination, based upon things that you do know, if you want to increase your knowledge by gaining new facts; but, it is one thing to use imagination in that fashion, as an aid to the discovery of new facts, being always ready to modify your theories in the light of what you discover, and quite another to have your theories, and so only to look for the things which you think sustain them beyond all doubt. If your investigations upon any matter disturb a preconceived notion, and compel you to take up new theories, you should have a readiness to readjust them completely, if further inquiry leads you to feel that you have perhaps been wrong.

That, gentlemen, is the thought that I would like to give you—the importance of having facts at your command, and of having the readiness to modify your theories in the light of new facts as you learn them.

PRESIDENT SLOAN: I have the honor of introducing to you one whose daily business it is, not only to inform but to educate, to mould public opinion as well as individual character—the editor of the great daily newspaper, *The Brooklyn Eagle*. I have the honor to introduce to you Dr. St. Clair McKelway.

DR. MCKELWAY.

*Mr. President, My Friends:*

A newspaper man ought to know a little about printing; he ought to know a little about punctuation. I am merely a vibrating hyphen

between Mr. Low and President Alderman. The latter has been taking notes of what those who preceded him said. He is taking notes now of what I am saying. His speech will be a compound of pepper, salt and hash. He will furnish the pepper and salt; Mr. Ogden, Dr. Low and Dr. Alderman will furnish the material for the more solid ingredients. All combined will pass into history as President Alderman's speech.

There has been talk here about Columbia. You can all take honor and pride in the name. Mr. Low can well take honor and pride in the name, and so can I, because I was born in Columbia—Missouri. Furthermore, I here represent, less the journalism to which the presiding officer has so kindly referred, than the Board of Regents of the State of New York, of which I have the honor to be the Vice Chancellor. Columbia University was the foundation Alexander Hamilton had in mind when he got another senator from the Long Island district to introduce the act in the State Legislature establishing the present system of education under State auspices in the commonwealth of New York. I know that the idea of the State university gives you something akin to a shock in this institution unless your institution be made the core and center and potential promise of it, as it should be. I think that the present controllers of opinion in journalism, in education, and in the political action of South Carolina can be trusted so to create their own State university as to get at the existing facts and to stimulate existing institutions and to make them the foundation for the subsequent comprehensive, catholic and culturing edifice built thereupon. In other words, it cannot be made on paper. The world was made out of nothing; but the Lord was the creator in that case. Human institutions are made by fallible human beings and out of existing material. It is a great pleasure to be in this honored institution; it is a great satisfaction to know that your centennial was lately passed amidst such circumstances of hopefulness and confidence. It is a grand lesson even to your youngest men to tell over the list of the names of the great men in the past who were here graduated. They should be your inspiration; they should not be your fetishes. You can lean historically on them for vindication, but you must look within the present and towards the future for your work.

The best thing about these colleges is that they give ideals; that they present the man who knows as at least the equal of the man

who has; that they place the man who investigates at least on a par with the man who accumulates; that they place the teacher in the forefront; there is where he belongs. It is as a Teacher that the Creator of us all sent to us His beloved Son; it was as a Teacher of righteousness that He sent His apostles throughout all the world. It is as a teaching force that the ministry expanded into a body; "Go into all the world and preach ye unto all people," and drawing its inspiration from John, education has been touched by the same fire. You are all teachers, not in schools unless there your lot should be cast, not in colleges unless you should go to them in the gravitation of Providence, but in business, in any profession, in any art, you are, will be, and should be teachers. Be teachers in the right way. Do not answer George Eliot's definition of a prig in "*Middlemarch*" as a gentleman who is always presenting his unsolicited opinion to others; but do your work, think your thoughts, set out your propositions so clearly and so distinctly that the result will be educational to you and to those under your influence, and, above all, avoid imposture. The best definition of imposture I know of was given by a professor in a New York college of philosophy; he had a weak side towards entomology. Some of the boys constructed an artificial insect of flies and grasshoppers and bats and glue, and they placed it under the microscope of the old gentleman; in one of his most intense moments he examined it with care. He looked up with dangerous seriousness and he said: "My young friends, this is certainly the finest sample of that rare form of a special genus that I have ever known, the genus humbug." "I advise you to beware of it."

Dr. Low was talking about the wonders of telephonic transmission. When the line for commercial intercourse between New York (which is now only Manhattan) and Chicago opened in the middle of October, 1892, I was honored by the request to transmit the first message following that between the mayor of New York and the mayor of Chicago. On the wall was a great map of every State between Chicago and New York, and in black or red lines across that map was marked the route of the telephone over which we were talking—Indiana, Illinois, Pennsylvania and Ohio, were, of course, very significant; and when I began to speak with the gentleman in Chicago, I said, "Is this map (describing it) also on the wall in your place in Chicago?" He said, "Yes." I said, "You

notice the line goes through Indiana and Illinois?" He answered, "Yes." I said, "You have no doubt about those States?" He replied, "No." I said, "Then they are not doubtful States?" Three weeks after that Grover Cleveland carried them. Prophecy is sometimes the ante-pulsation of history.

I am very glad to be with these young men; to get in touch with this institution; I am glad to come in touch with South Carolina, which has always flamed with ideas to the finger tips. With all of those ideas I have not agreed. With the most of mine, if South Carolina knew anything about them, South Carolina would not have always agreed. But be sure that along the line of thought, on the line of ideality, on the line of independent thinking, South Carolina, and every other State worth speaking about, proceeds; and that those who follow these impulses, eventually, whether here or hereafter, are bound to come out on the right road.

PRESIDENT SLOAN: The University of Virginia is a home whose foundations are set deeply in the hearts of all South Carolinians. We all turn to it with reverence. It gives me, therefore, unfeigned pleasure to introduce to you this morning its brilliant president, President Edwin Anderson Alderman.

PRESIDENT ALDERMAN.

*Mr. President and Students of the University, Ladies and Gentlemen:*

It is a singular thing to me, a pathetic thing, in a way, this desire of all men for posthumous fame. I have, in common with all my fellows, shared that desire, but I never, in my wildest moments, dreamed of the radiant reputation that awaited me as the deliverer of a speech in the South Carolina College in the year 1905, the ingredients of which, as the receipt book would say, were Ogden's pepper, Low's salt, and McKelway's hash. And yet what nobler "*nunc dimittis*"—well done thou good and faithful servant—could come to any man than this, for what Niagara is to waterfalls and the pyramids to monuments and Sahara to deserts, is McKelway to such hash-making. So, if I should appear unduly cocky and cocksure and conceited and otherwise swaggering around during the Conference for Education, you may know some of the emotions that are in my soul.

When your President was good enough to ask me to come today, I told him at first I could not come because the doctor had told me I had a throat. I was reminded of a story told me by a dear friend of mine. You can tell it on South Carolina when you are in North Carolina, and on North Carolina when you are in South Carolina. It is one of these reversible jokes. It is the story of two soldiers in a hospital during the Civil War, on a hot summer day, with the flies busy all around them. After awhile one of the soldiers said to the other—I believe this was the South Carolinian talking to the North Carolinian; if I get it mixed you will understand I think I am in South Carolina. He said, "Stranger, how long have you been in this here war?" The stranger waited awhile and said, "Thirteen months." Then there was a long pause and the flies buzzed and he said, "Stranger, how long have you been in this here hospital?" The North Carolinian said, "Twelve months." Then another long pause and the South Carolinian said, "Stranger, if you don't mind my axing, where in the devil were you that other month?" The North Carolinian brushed the flies away and then answered, "Alooking for the hospital."

So it appears that looking for the hospital was really my need this morning, but my mind went back nine years ago when I came here to this College of South Carolina to bring to it the greeting of the University of North Carolina, to make my first acquaintance with this institution and with its life and worth, and today I felt it was both a privilege and a pleasure for me to bring to it the greeting of the University of Virginia, which is bound to it, as has been well said, by a host of noble memories and by a host of noble endeavors, and by a common sympathy and pride in the possession of such names as Cooper and Venable and Joyner and Bain and others.

Not long ago I read a very clever article in the *Atlantic Monthly* entitled "The Difficulties and Dangers of a College President," and he has a good many. He bears a five-fold relation to the faculty and to the students and to society and to legislation and other things that make his task one of supreme difficulty. I feel sometimes, however, that I ought to write, or get somebody else to write, an article on the pleasures of the college president, for he has distinguished pleasures, and this is one of them, the certainty that wherever he goes, he is going to meet the very best folks that can be found, and that during his daily life, he is going to be associated with



picturesque and vital and beautiful youth. I claim to be a sort of connoisseur of college boys. I know them, I have associated with him in Piedmont Carolina and by the banks of the Mississippi and by the old red hills of Albemarle, and I have learned to have interest and pleasure in everything about them, from the color of their blazers, their enthusiasms for their clubs or fraternities, the hideousness of their yells, and, even upon occasion, their naive notions of human conduct, and I am glad to see you young gentlemen here face to face and to have just this word with you. I do not wish to be provincial to those of you who are our guests, but there is indeed a peculiar quality of leadership or character, distinguished and peculiar, that the South has to make as a contribution to the strength and beauty of American life. Not that her boys are better or different or more forward or higher than any other good American boy from California to Maine, but somehow he has had a different fate. He has had a remarkable training; he has had acquaintance with hardships; he has had that splendid tutelage that I would call the philosophy of defeat which shows itself in the Frenchman of today, in the Mexican of today, and the German of the last century; that settled sobriety and dignity and appreciation of the sterner things that give men fortitude and cause their children to have fortitude, and it seems to me as I go about the country I do not find quite such simple modesty anywhere. I do not see so many scorching around in automobiles or sailing around in balloons. They have the idea still that life means opportunity and service, useful service to the State, and somehow when I talk to you and fellows like you in other colleges, I feel as if the whole nation is interested in you as a potential asset of its high life in that inevitable struggle which is coming to it as sure as God lives; that age of moral warfare that shall succeed to this age of passionate gain-getting.

Now, my friends, I want to give you just this point—Mr. Ogden, and Dr. Low, and Mr. McKelway have all touched upon it: You want steadfastness; you want willfulness in the better sense of that word; you want impulsiveness such as belonged to your fathers. As Mr. McKelway stated, the power that dares adhere to an idea, to cling to it, and to stand by it and die alongside of it; but you want something more; you want knowledge and sympathy; you want to know about things before you settle them, instead of settling them first and learning them afterwards; you want to think with

your brains and not with your emotions. And, above all, you want to form habits of looking forward and not backward. Edmund Burke said that those who do not look backward to their ancestors would not be likely to look forward to their posterity. And I know he was right, but I prefer to talk about the forward view of life; of the strong, tumultuous, beautiful life of the future. We exist to serve, we exist to dream of it and think about it and work for it.

Now, my young friends, I believe that one of the ablest and clearest duties we have got to settle today is a rational conception of what patriotism means. Everybody knows Dr. Johnson's brutal sneer about it, and there are all sorts of confused ideas about it. There is the alcoholic conception of patriotism; the fellow who goes out under the sky with a certain sort of maudlin sentiment and declares, "Hurrah for my country; right or wrong, my country!" It sounds well, but there is no sense and no ethics in it. If a nation is wrong, it is wrong whether it is your country or not. It is wrong, and the honorable thing to do is to look it in the face and to try in an humble way, but correct way, as God has given us power, to straighten the thing out and make it right.

And then there is what you might call the decorative patriotism. I do not mean to belittle it. The patriotism that sees the past as a golden age, everything good then, everything mediocre and commonplace now, that loves local associations and has a sort of passion for that sort of thing, but this is not the highest patriotism.

And then there is the geological patriotism that fixes its love upon a certain region, a certain valley or hillside, upon certain lands that charm the eyes of childhood and youth and seem to be the whole world.

And then there is what I might call common-sense patriotism, that looks out upon life and asks this question: "What can be done to help it along; to make it better; to give social sympathy and opportunity; to give accurate knowledge a chance; that looks, therefore, first for knowledge, and develops, secondly, sympathy with everybody. The poor man and the rich man can both be patriots in this sense. This sort of patriotism begins at home, in the backyard, in the public street, and in the little village common, and in the village school, and common school, and gradually goes on up to a conception of this great republic, now so strong that no internal trouble or foreign war can ever rend or crack or disturb its married calm and unity.

Now, my friends, just one word, and I am through. I do not believe a nobler blessing can come into the life of a young man who is going to be a serious young man, and a serious old man, and who is going to take a good part in life, than to try to annex himself right at the start of life to some great cause; some big idea that touches men and not himself alone.

That is why I so often thank God, if you will allow the personal allusion, that it was my fortune upon the very lintels of life to get annexed to a great idea. This blessing did not come by favor or merit. It was a colossal good fortune which came to me out of the dear heavens. I thank God for getting annexed to this great idea of service for the people—all the people, the high, the low, the bond, the free, the rich, the poor, the black, the white. It has helped to put a little splendor into many a gloomy and haggard day in my life, and to give a sort of dignity to hard work when all the heavens seemed black. Therefore, I say to you, try to annex yourself to a cause—put yourself close to some big idea that helps men along; that enriches society, and though you may fail or fall, be sure of one thing: the great cause in which God stands will go marching grandly on and your soul will go marching along with it.

PRESIDENT SLOAN: President Alderman's speech brings to a close the feast which we have all so heartily enjoyed this morning. Looking into your faces, I feel that I am commissioned to thank these gentlemen, each, for the part which he has contributed to that feast, which I now do.

President Sloan then turned to the distinguished visitors on the platform and bowed gravely and graciously. A hearty burst of applause was the response, and the visitors retired to the regular meeting of the Conference.

RECEPTION AT THE SOUTH CAROLINA COLLEGE  
THURSDAY AFTERNOON.

On Thursday afternoon the "educational visitors" in Columbia were tendered a reception at the South Carolina College. At about 5:30 o'clock the guests began to gather and from then to nightfall spread over the grassy campus, renewing old acquaintances, forming new ones, and engaging in delightful conversation.

The President of the College and the members of the faculty with their wives received the guests at the monument near the center of the campus, while the young ladies of the College served refreshments from one of the classrooms. Music was furnished by the College orchestra, a piano having been placed on the lawn near the monument, and this added much to the pleasure of the occasion.

## THURSDAY MORNING, APRIL 27

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### IN THE COLUMBIA THEATER.

The Conference was called to order at 10 o'clock.

THE CHAIRMAN: It is understood that the official heads of the educational system in the several Southern States will assume control this morning. With one or two exceptions they are all here. They are the power behind the throne, the unseen dynamic force that originates and carries forward the practical work with which this Conference has to do. It is, therefore, fitting that these gentlemen should have a share exclusively their own in the proceedings. So this morning's session, with the exception of the last address on "Agriculture in the Schools," will be in charge of the Superintendents of Education in the Southern States. The Superintendents have selected our friend, Mr. S. A. Mynders, Superintendent of Instruction for the State of Tennessee, to preside. It is, therefore, my pleasure and privilege to present Mr. Mynders.

### SUPERINTENDENT MYNDERS.

*Mr. President:*

On behalf of the Association of State School Superintendents of the Southern States, we thank you for this courtesy extended to us here. We realize that this Conference has met for special purposes and we desire to express our hearty sympathy with its work. That has been already done by resolution of our Board, as well as in our public statements. We are thankful to have this opportunity to participate in the exercises and are glad that the President has seen fit to assign us this time.

The purpose of this meeting is not to have any very lengthy prepared papers, but rather brief reports of special features of educational work in the South, distinct features of the labors of the past few years. These little talks by State Superintendents are intended to cover the field with reference to work now in progress in the Southern States. It happens that we have made progress along

different lines and our secretary in assigning the subjects has had in view the particular work of the past two years.

I now have the pleasure of introducing the Hon. W. B. Merritt, State School Commissioner of Georgia.

## MODEL RURAL SCHOOLS.

W. B. MERRITT,

*State School Commissioner of Georgia.*

In no reference book, by no agreement of educational conventions—State, interstate, or national—has there been given out an exact definition of what constitutes a model school. We find not only that the conditions in the several States vary, but that the ideal school is a varied conception in different minds. One advantage which the school officials derive from meetings like this is that through discussion we modify our ideals for the better.

We have in many graded schools and in some rural schools work which might be considered "model." The term has for several years been applied to about half a dozen schools established in the rural districts in which manual training and other progressive and thorough work is taught by skilled teachers. These schools have been encouraged by educational officials and our normal schools; and have had support, supplemental to the State fund, by the local communities and the woman's clubs. They have been greatly appreciated by the communities in which they are located, and their good influence has been very helpful in school work throughout the State. The reports of the work of these schools, as the report of the work of this Conference and other educational meetings, has planted good ideas in the minds of the teachers and the school patrons over a wide area. Communities have begun to plan better things for the education of their children. Manual training, consolidation, and rural high schools are some of the good results.

We have a number of splendid examples of consolidation of schools similar to the illustration given in *The State* of yesterday, of a type of consolidated schools which are being established in this State. Good educational ideas brought to the attention of our people, through these conventions, through the press, etc., are the sowing of good seed in good ground. There is no truer and deeper truth of psychology than St. Paul's advice: that to become true, honest and

noble, we have to think on these things. While some of our people are merely dreaming, other communities and counties are seriously thinking of the better things for their children. Local taxation for the support of the schools is coming all over the South. In Georgia, we are hoping that it will come by counties rather than by districts. The General Education Board, by contributing a part of the expenses of a supplemental term in three counties, has proven to our people that a long-term school will be appreciated and patronized in the rural districts.

There is one school in Georgia which deserves especial mention. The Boys' Industrial School, near Rome, Ga., is a home for the training of boys who have little means. They are almost entirely from the rural districts. Their thorough training of hand, intellect and heart makes it not only model but ideal. The founder has felt called to this work and others have generously helped her sustain it.

Another good influence of work in model schools, and other progressive schools, is that it impresses all our people that a life of service to the rising generation is the noblest service we can give to our country. I was greatly impressed last evening when Mr. Ogden declared that Dr. J. L. M. Curry had recruited him to the work of education. I was pleased yesterday to read in the Associated Press dispatches that the Governor of Georgia, in a memorial speech, had stated that the time has come to erect a joint monument to the Confederate and Federal dead. I believe that the time has come for the school children, South and North, to build some monument to the memory of their devoted friend, that most truly Southern and most truly national educational statesman, Dr. J. L. M. Curry. I believe that the children of both sections will, in the future, together cherish fondly the names of Dr. Curry and Mr. Robert Ogden.

#### SUMMER SCHOOLS AND DISTRICT LOCAL TAXATION.

O. B. MARTIN,

*State Superintendent of Education of South Carolina.*

A man who had been accustomed to be late at church arrived first on one occasion. He soliloquized: "First at last, I have always been behind before!" While I have been placed first on this program, I think delicacy suggests that I do no more than open this discussion.

I may do well to imitate the colored preacher, who said, "Brethren, I'll make my discourse short but brief."

Eleven years ago a distinguished educator, addressing the National Educational Association, used the following language: "This year about 400,000 teachers will be needed in the schools of the republic. All the vacancies will be filled, but not all by teachers. Imagine, if you can or will, a grand review in which this vast array of teachers and would-be teachers should march by the assembled educational magnates and philosophers of this land. There pass the worthy and the unworthy; those who are clad in the wedding garment of fitness; others, alas! fit only to be cast into outer darkness. The halt, the maimed and the blind are here, and, contrary to all the teachings of science, a survival of the *unfittest* is plainly visible to everyone who hath eyes to see; and alas! also, contrary to all human experience, the dead appear to be marching with the living."

Summer Schools, Reading Circles and Teachers' Associations are improvised training agencies and drill fields in which the recruits are prepared for active service, where the experienced veterans are refreshed in the science of their profession and where they gather fresh inspiration for new battles. It is a fond but fatal delusion to hope that our present normal school and college facilities can provide well-trained and well-educated teachers for all our public schools. Were these means adequate for the moment, they could not keep up with the constant gaps in the ranks of the teachers' army. About twenty teachers out of every one hundred go to the farm, the law, the merchandise or the Elysian fields of matrimony every year. This means that in South Carolina more than a thousand places, where angels might fear to tread, must be filled by people whose success or failure will be achieved by groping experimentation. Many of these are sadly deficient even in scholarship. Our semi-annual teachers' examinations frequently reveal instances which would be humorous if they were not so pathetic. One person willing to enter the sacred portals of one of these people's universities, and there train the minds, form the characters and determine the destinies of America's citizenship, informed the examining board that the Monroe Doctrine was a new religion. The question, "Tell what you know about the alimentary canal," was answered as follows: "The French Government began it and failed, but Roosevelt is behind it now, and he will put it through." Another on being asked "How



did the United States secure Louisiana?" said, "By trading trinkets with the Indians." Another said that "Stonewall Jackson won it by fighting behind cotton bales, and whipping the English." This is a kind of a Jeffersonian diplomacy and a specimen of Jacksonian strategy which have thus far escaped the critical eyes of the historians. A teacher of another race gave an answer more practical, even if it were not as technical as might have been desired by the dignified Board of Education. The question was, "How would you promote the health of your pupils?" The answer: "Make them wash often and set fur apart." It is needless to say that this applicant received all possible consideration and leniency. Experiences on a County Board of Education will forcibly suggest that any means which will bring more knowledge, greater skill, broader horizon, more frequent intellectual association and mental fellowship to the isolated teacher will enrich the life of the people and the citizenship of the State. Many of these have the elements necessary for growth and they only need sympathetic advice and wise guidance in order to become worthy captains of the grand army of teachers.

The healthy, growing teacher, already in the work, thirsts and hungers for wisdom, knowledge, and communion. With our large rural population there is necessarily much isolation, and the teacher has no one with whom she can advise in the solution of the perplexing pedagogic problems which must confront her day by day. In reading the proof of the courses of study in the catalogue and announcements of our State Summer School, only a few days ago, I was impressed with the richness of the bill of fare, and I thought how it must appeal to the teacher who is hungering for better things and aspiring to a wider outlook. With an annual attendance of about 2,500 teachers at the Summer Schools of this State, there is strong evidence that a large number of our teachers are growing and learning. This must affect the schools and the State.

The taxation phases of our discussions consist of contrasts of the advantages of district, township, county and State levies. It is agreed that in the South we have until recently neglected the various forms of local taxation. Various forms of State taxation provide 80 to 85 per cent. of our school revenues. About a quarter of a million dollars is annually raised from voluntary local taxes levied on about 400 out of 1,636 districts. Three-fourths of our districts may yet receive the benefits which come from local initiative and coopera-

tion. It seems that there is an advantage in allowing the smallest political and civil unit to assert itself in this important matter. It is a healthful sign that whenever this Conference has met, great impetus has been given to the local tax movement.

As our school system develops we must establish more high schools. I believe that ere long we will establish a system of township high schools, based on the principle of self-help and State aid. When all our districts have the local tax for the district schools, when we have township and county special tax for township and county high schools, and when our system of State taxation is continued with special aid to encourage local improvement, then we will have a system built on the order of the Yankee's fence—three feet high and four feet wide, so that if it should blow over it would be higher than it was before.

The present situation demands local effort, and therefore local agitation is necessary. We must do with our might what our hands find to do. Our opportunities and privileges are tremendous. Local tax elections are in order. The people in each community must work out their destiny. It cannot be decided in educational associations or in State Legislatures. These may help, but local effort must be made. A preacher once preached a series of sermons on the doctrine of election. Some negroes, including the pastor of their church, were in the gallery. They became very much disturbed over the thought that they might have been elected to be lost. There was an urgent and unanimous demand that their parson preach a sermon and elucidate the situation. He took his text: "And these shall go away into everlasting punishment; but the righteous into eternal life." After the customary preliminaries and commentaries, he launched into the depths of his theological discourse. He said: "Brudren, way back in de eternity, before de beginnin of time, dere was a lection to decide whether you must be saved or damned. The Almighty God, he vote fur you, and the devil he vote agin you, and de way you vote make the majority and decide de lection." In every community the principles of law, education and progress are striving with the forces of crime, illiteracy and retrogression, and the way that the community votes decides its present status and the destiny of its share of the citizenship of the State and Nation.

## RURAL SCHOOL LIBRARIES.

J. Y. JOYNER,

*State Superintendent of Public Instruction of North Carolina.*

In 1901 an appropriation of \$5,000 for the two years following was provided for the establishment of libraries in rural public schools. This appropriation was continued in 1903 for the two following years and an additional appropriation of \$2,500 was made for the establishment of supplementary libraries in connection with the libraries previously established. In 1905 the appropriation of \$5,000 for rural libraries and \$2,500 for supplementary libraries was made biennial, so that no new act will hereafter be necessary for its continuance. Minor amendments have been made to the rural library act at different times, but the main provisions of the act have not been materially changed. The provisions are as follows :

1. Ten dollars must be raised by the friends and patrons of the public school applying for a library, ten dollars must then be provided by the County Board of Education out of the general county school fund, and ten dollars will then be provided out of the State appropriation for this purpose, making thirty dollars for each library.

2. For the enlargement of libraries already established five dollars must be provided by the friends and patrons of the school, five dollars by the County Board of Education from the funds of the school district applying for the library, and five dollars by the State Board of Education from the State appropriation for this purpose, making fifteen dollars for supplementing libraries already established.

3. Upon application of the County Superintendent a neat bookcase with lock and key must be provided for each library from the county school fund.

4. Not more than six new libraries shall be established biennially in any county, and not more than six libraries already established in any county shall be entitled biennially to the benefits of the appropriation for enlarging and supplementing libraries, but, after the end of each biennial period, libraries and supplementary libraries that have not been taken by the counties entitled to them become available to any other counties, irrespective of the number of libraries or supplementary libraries already established in those counties.

5. Books for rural libraries must be selected from the lists of books approved by the State Superintendent of Public Instruction. Such

lists have been carefully prepared and printed, and are distributed from his office.

6. Each library must have a local manager, usually the teacher in charge of the school, who conducts the library in accordance with rules and regulations prepared by the State Superintendent, is held responsible for the safe keeping of the books, and is required to make such reports as the State Superintendent of Public Instruction shall direct. During vacation, the library is placed in charge of some reliable resident of the school district.

7. Rural districts and towns with less than one thousand inhabitants are entitled to the benefits of the rural library act.

#### THE GROWTH OF THE MOVEMENT.

The following brief table will give some idea of the growth of the rural libraries in North Carolina :

Total number of libraries to date established under the law . .	974
Total number of supplementary libraries to date established under the law . . . . .	194
Total number of libraries established by private subscription without aid of State appropriation . . . . .	107
Total expenditures for libraries since 1901 . . . . .	\$31,380
Approximate number of volumes in rural libraries . . . .	90,000
Number of pupils enrolled in schools having libraries . . . .	66,232

There are rural libraries in every county in the State except one. Forty-seven counties have the total number of libraries available from the appropriation of the four preceding years, and eight have already taken the maximum number allowed for the next two years, available only since March, 1905. In addition to the libraries established by aid of the State appropriation 107 rural libraries have been established by voluntary subscription and private donation.

No progressive step yet taken in public education in North Carolina has proved more popular and more beneficial than the establishment of these rural libraries. By the act of 1901 they have been made a permanent part of the educational system of the State. Under the present act it will be possible within a few years to have a thirty-dollar rural library, enlarged and supplemented every two years by a fifteen-dollar supplementary library in every public school in North

Carolina. In proportion to the amount of it, the investment made in these rural libraries is probably yielding and will continue to yield a larger interest for the benefit of the public schools than any other investment made for public education in this generation. These thousands of books, masterpieces of thought and feeling and style, are daily going into hundreds of homes bearing to young and old their messages of hope, love, beauty, wisdom, knowledge, morality, reverence, religion and joy, cultivating a taste for good literature, forming the reading habit and leaving in their wake a touch at least of that higher culture which comes only from communion through books with the greatest minds and souls of the ages. In many a bookless school and home these libraries have proved a breath of fresh air, a gleam of glorious light, an inspiration to quicken ambition, to arouse aspiration, to kindle hope and to set in motion forces the power of which no man can estimate.

#### SCHOOLHOUSE LOAN FUND.

By act of the General Assembly of 1903, funds amounting at that time to about \$200,000 arising from the sale of swamp lands belonging to the State Board of Education and all funds that may be hereafter derived from that source, together with all the accruing interest thereon, was made a fund separate and distinct from the other funds of the State, to be known as the State Literary Fund, and to be used as a loan fund for building and improving public schoolhouses under such rules and regulations as the State Board of Education should adopt. One hundred thousand dollars of the fund, however, is in the form of a State bond not due until 1906, and only the interest thereon will, therefore, be available for loans until that time. From the sale of lands and other sources, however, the fund available for loans has been increased about \$50,000 during the past two years.

Under the provision of the act the loans are made by the State Board of Education to the County Board of Education, payable in ten annual installments, bearing interest at 4 per cent., payable annually, evidenced by the notes of the County Board of Education, signed by the Chairman and Secretary thereof and deposited with the State Treasurer. The loans to the school districts are made in turn by the County Board of Education. The payment of these loans to the State Board of Education is secured by making the loan a lien upon the total school funds of the county. The County Board of

Education to set apart out of the school funds at each January meeting a sufficient amount to pay the annual installments and interest falling due on the succeeding tenth day of February. The State Treasurer is also authorized, if necessary, to deduct a sufficient amount for the payment of any annual installment due by any county out of any fund due any county from any special State appropriation for public schools or to bring action, if necessary, against the County Board of Education, the tax collector or any person or persons in whose possession may be any part of the school funds of the county. The County Board of Education is secured by authorizing that Board to deduct the amount of the annual installment and interest due by any district to which a loan has been made from the annual appropriation to that district for school purposes, unless the district provides in some other way for its payment. The act, therefore, absolutely secures from loss both the State Board of Education and the County Board of Education. Two annual installments of these loans have fallen due since the establishment of the fund. Every cent of each installment, with interest, has been paid promptly each year by every county.

Under the rules adopted by the State Board of Education for regulating these loans not more than one-half of the cost of new schoolhouses and grounds or of the improvement of old schoolhouses will be lent to any county for any district. No loan is lent to any district with less than sixty-five children of school age, unless satisfactory evidence is furnished that such district is absolutely necessary on account of sparsity of population and the existence of insurmountable natural barriers. Preference is given

(a) To rural districts or towns of less than one thousand inhabitants where the needs are greatest.

(b) To rural districts or towns of less than one thousand inhabitants supplementing their general school tax by local taxation.

(c) To districts supplementing their school fund by private subscription.

(d) To large districts formed by consolidation of small districts.

All houses upon which loans are made are required to be constructed strictly in accordance with plans approved by the State Superintendent of Public Instruction. In fact, all new schoolhouses are now required by law to be constructed in accordance with plans approved by the State Superintendent and the County Board of

Education. Such approved plans for houses from one to eight rooms have been carefully prepared by skilled architects, and are sent out in pamphlet form from the office of the Superintendent of Public Instruction. These pamphlets contain cuts, diagrams and detailed bills of material, so that any carpenter of ordinary intelligence can easily construct any of the houses by the information contained in the pamphlet.

#### HOW THE LOAN FUND HAS BEEN USED AND BENEFITS DERIVED FROM IT.

The following brief table will show how this Loan Fund has been used during the past two years and the benefits derived from its use:

Total amount of loans to date . . . . .	\$152,083.00
Number of counties to which loans have been made . . .	77 out of 97
Number of districts in which buildings have been secured or greatly improved through aid of this fund . . . . .	407
Number of new schoolhouses built with aid of loan . . .	361
Total value of buildings secured by aid of loan fund . . .	\$421,426
Number of districts in which new houses have been built where there were no houses before . . . . .	187
Number of districts in which there were old houses valued at less than \$50.00, including "log houses, shanties, tenant houses (quotations are from applications)" . .	116
Number of consolidated districts aided . . . . .	71
Number of local tax districts aided . . . . .	57

All districts, except seventeen, to which loans have been made are distinctly rural or include small towns of less than five hundred inhabitants.

From the above facts it will be seen that by lending \$152,083 to seventy-seven counties, 361 districts have been aided in securing public schoolhouses valued at \$421,426, thus adding that amount to the value of the public school property in those counties. In other words, by lending \$152,083 public school property valued at nearly three times that amount has been secured. This would seem to be a first-rate business investment for public education.

This Loan Fund has proved a great stimulus in improvement of schoolhouses, grounds and equipment, and a great encouragement to consolidation and enlargement of districts and to local taxation.

Without the aid of it many districts would probably have been unable to secure good houses for years without greatly decreasing the length of the school terms, and some of these would have been unable to secure respectable houses without closing their schools entirely for one or two years. The better houses and equipment have been secured at once and can be paid for on easy terms in ten annual installments.

When the hundred thousand dollars borrowed by the State is repaid in 1906 this will be available for loans. In addition, the proceeds arising from future sales of swamp lands belonging to the State Board of Education will be available for this purpose. As the annual installments of the fund are repaid, together with four per cent. interest, they will be lent to other counties and other districts entitled to loans. These annual installments now amount to about \$20,000 and will, of course, annually increase as the fund increases. North Carolina has, therefore, a perpetual loan fund for building, improving and equipping public schoolhouses, amounting now to about \$20,000 a year; within the next five years it will probably amount to about \$50,000 a year and will continually increase each year by the accumulation of the annual interest.

Through the use of such a fund to supplement the building fund already available from the general county and district funds and from the individual efforts of public-spirited patrons, I see no good reason why, under wise administration, there shall not be provided within the next decade or so, certainly during the present generation, a respectable, comfortable, well-equipped public schoolhouse in every district of reasonable size in the State. This Loan Fund seems to me to be a wise and practical plan for helping the counties and the districts to help themselves to supply within reasonable time such schoolhouses and equipment. The facts show that the counties have not been slow to avail themselves of this opportunity. I believe that no wiser use could be made of this money, that from no other use of it could so great and permanent benefits have been derived.

As the years go by I believe that it will appear more and more clearly that no school legislation has been enacted in North Carolina that has proved and will continue to prove more helpful to the public school system of the State. It is not too much to say that in the benefits derived from its use the Loan Fund has surpassed the expectations of its most ardent advocates. I most heartily commend it to



my fellow workers in other States. We are building in North Carolina new schoolhouses in accordance with the principles of modern school architecture at the rate of more than one a day. For this purpose, as the above facts indicate, we are largely indebted to the Loan Fund for Building and Improving Public Schoolhouses.

The Chairman read a telegram from Mr. W. H. Holloway, Superintendent of Public Instruction of the State of Florida, as follows:

"Greetings, and regrets. Consolation in my absence. Besides the constitutional provision for support of common schools, Florida's Legislature appropriates outright \$100,000 for the improvement of rural schools. Best wishes for success of the meeting. Cordially."

Mr. I. W. Hill, Superintendent of Education of Alabama, read a paper on "Rural School Districts," and told of an interesting work in that State by the Federation of Woman's Clubs in promotion of the interests of education in the rural districts.\*

## IMPROVEMENTS IN LOUISIANA.

J. B. ASWELL,

*State Superintendent of Public Education of Louisiana.*

One year ago, in Birmingham, I had the privilege and honor of stating to this Conference that the people of Louisiana hoped to accomplish three things: First, to raise more money for the public schools; second, to improve school supervision; third, to build better schoolhouses for all the children. That hope has brightened into a faith that takes no denial and accepts no conditions. It has been partly fulfilled. The total school fund of the State has been increased \$265,000 by local taxation and by State appropriation. School supervision has been improved by the passage of a law requiring the superintendent to be a person of high moral character and a practical educator, whose salary shall not be less than \$600 per annum. The superintendents are drawing salaries from \$600 to \$2,000, and many of the superintendents are now school men. The third point, and the one to which I have been especially assigned today, is the building of schoolhouses.

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\*In some unaccountable way the manuscript of Superintendent Hill's paper was lost, and he has been unable to reproduce it for the press.

We accomplish this purpose by local taxation. The amount of local taxation during the past year has been increased 90 per cent., and the increase of school buildings has been \$110,000. We are raising revenues also for the school by the equalization of assessment. The increased assesment of New Orleans within the past few months is more than \$11,000,000. The increase in other parts of the State has been in the same proportion. This gives larger revenue and more school money. High license for the sale of liquors has also, in some instances, been applied to building schoolhouses.

The accomplishment of these three purposes is a preparation for the highest work of the school, namely, placing in the county school highly trained and qualified teachers. We know that the school-house is a mighty influence in affecting the quality of the teachers who are to remain in the schools.

We believe that education is not an accomplishment, but an achievement—an achievement of individuals for the common good. We know that it is a long and difficult struggle, a struggle of vicissitudes of success and defeat, but we believe that the highest work that the State can accomplish is the work done among its children in preparing them for future citizenship. The people of the State are generally aroused on the subject of public schools, and they are willing to do their part well in equipping and maintaining good schools for children of all classes and conditions. They believe that the purpose of the school is to give the power of self-realization, so that the individual may be strong enough for self-assertion in the State and large enough to recognize that individual success depends upon the effort of each individual to bless and uplift his fellowmen.

## RECENT SCHOOL LEGISLATION IN TEXAS AND A STATEMENT OF THE PROBLEMS NOW BEFORE THE SCHOOL MEN OF THE STATE.

R. B. COUSINS,

*State Superintendent of Public Instruction of Texas.*

A bill recently passed both the House and the Senate of Texas, now awaiting the approval of the Governor of the State, who is entirely friendly to the measure so far as I know, contains the changes or improvements in the school laws of Texas mentioned herein below :

The whole subject matter of the school laws of the State was referred to a joint sub-committee of the two branches of the Legislature, which committee labored assiduously and intelligently and in perfect harmony with the Department of Education. The result of the deliberations was a most excellent bill, according to the standard of measuring such things commonly accepted among educational leaders of the country. As is usual in such cases, the bill as finally passed was not so good a measure as was offered by the committee, but it marks a step forward in education in Texas.

Some of the features of the new law may be stated as follows:

1. It harmonizes by repeal or otherwise the inconsistencies that have crept into the laws from time to time, whereby there existed much difficulty in the interpretation and administration of the laws. It codifies in some sense all the existing school laws, and brings related parts into consecutive chapters and paragraphs or sections.

2. The law provides that in counties having no County Superintendents the County Judges shall perform the duties of County Superintendents as far as possible, allowing him a maximum *ex-officio* salary of \$600 per year. Heretofore the right to establish or abolish the office of County Superintendent has been exclusively in the hands of the County Commissioners' Court, composed of four Commissioners, presided over by the County Judge, who usually guides the court. If the Judge, therefore, desires to keep the county schools under his control for the sake of the salary or the good of the county, the courts rarely establish the office. The new law requires the court to submit the question of establishing the office to a vote of the people of the county, when petitioned to do so by two hundred qualified voters of the county. The office can be abolished in the same way only, and that after ten years of trial. This is not what we desired, but it occasions intelligent and wholesome discussions, through which progress may be made in the right direction.

The bill as it came from the Senate provided that professional supervision should be established in all counties having 5,000 scholastic population, but it was changed in the House to read as indicated above.

3. In Texas we have one peculiar plan known to few States. It is known as the Community System. In brief it is this: A teacher desires to teach in a certain neighborhood. He writes a petition to the County Judge or Superintendent, and upon the petition he writes

the names of three persons whom he desires to be appointed trustees, together with a list of the names of the children who wish to attend his school, and a list of the names of the parents of those children. Upon this petition the school is established for a year. The new law abolishes this plan and substitutes districts, to be formed by the Commissioners' Court, of any size not less than sixteen square miles of territory. I am sorry to say that the bill as amended and passed, however, provides that any or all of these twenty-seven Community Counties may by vote rid themselves of districts and resume the present chaotic conditions. There are some intelligent people in these counties, however, who claim to believe that this is the only plan that can be operated in those counties. Doubtless a few of these counties will vote back into the community plan, but only a few.

4. The new law restricts and limits the evil of transferring children from one district to another.

5. It provides that common school districts may levy bonds for building and repairing schoolhouses, and allows counties to lend county funds to districts for building houses.

6. It provides for the enrollment and teaching of children over seven years of age, instead of eight.

7. It strengthens the institutes and summer normals, and provides for the extension of teachers' certificates by faithful attendance upon institutes and summer normals and faithful performance of duty while attending the same.

8. It simplifies the process whereby cities and towns may assume control of their schools, and provides that these may enlarge their boundaries for school purposes only.

9. It provides for the consolidation of districts and the establishing of schools above the primary grades through the uniting of two or more districts and a cooperation of district trustees and County Superintendents.

10. It places independent school district bonds on an equal footing with United States, State and county bonds as an investment of the permanent school fund.

11. It allows independent school districts to elect superintendents or supervising principals for a longer term than one year.

We are organizing a campaign in Texas for the purpose of stimulating the people to supplement the State and county apportionments by local taxation, and for the purpose of assisting in a general move-

ment for better schoolhouses and better equipment for the rural population. We are to discuss and advocate a constitutional amendment which will allow the counties to levy taxes for school purposes. We hope through this means to have the counties play a helping part in the general scheme of public education, by helping the weaker districts to increase their school terms, and by establishing high schools under rural conditions with courses of study correlated with the children and rural homes. By this means, also, we hope to bridge the chasm between the elementary school and the university, which now separates the boys and girls in the rural homes from the higher institutions of the State. We expect, further, to stimulate the building of industrial schools for all children in the State who stand in special need of this kind of instruction. It is our purpose to indoctrinate the people very thoroughly on the question of expert supervision for the county schools.

Some of our difficulties are these:

1. Indifference to educational need which exists pretty generally throughout our country.

2. The double system for the two races which must be maintained throughout the South greatly increases the burdens and discourages efforts along all lines of educational progress.

3. The monumental size of our State, containing conditions ranging from those of border civilization to those of the most highly developed centers, the peculiar problems arising from the overlapping of two civilizations along our western territory, from the gulf to the New Mexican mountains; in many instances these conditions intensify the evils of both and neutralize the good influences of each. All these present new and perplexing problems.

4. Poorly informed writers and speakers, and designing persons, have taught our people very thoroughly that our matchless school endowment now valued at \$46,000,000, if properly managed, would furnish adequate school facilities for the 765,966 school children of the State. It will require much labor to eradicate this error and plant the truth in its stead.

Add to these conditions the fact that we have democracy carried to its last analysis, in that we elect all the school officers by popular vote except the teachers and the city school superintendents, and that our areas of school government are small, and you can begin to estimate the tremendous force represented by even one degree of

progress throughout the State. The conditions have led to the establishing of multitudes of independent school districts in which the spirit has become restive and which have refused to wait for the tardy progress of the whole people. Hence we have in Texas the greatest range in point of excellence.

But with it all we have a cosmopolitan population composed of some of the best blood and brains of all the States and of some of the nations. Our people are intelligent and progressive, facing the future with hope and courage. Our borders are wide, fitly typifying our invitation to all good people. We welcome them from everywhere, when they come to cast their lots with us and to help us to work out the great destiny which is manifestly ours.

The Chairman, representing the State of Tennessee, discussed the subject of "Consolidation of Districts."\*

#### CAMPAIGN FOR SCHOOL TAXATION.

J. H. HINEMON,

*State Superintendent of Public Instruction of Arkansas.*

We bring you a message of encouragement and hope from the great commonwealth of Arkansas. During the past twelve months we have erected 265 schoolhouses, varying in cost from \$150 to \$40,000. The reports of the County Examiners of our State show that 75 per cent. of all the licensed teachers of the State attended the teachers' institutes or summer schools last summer. School properties have increased in value about one half million dollars. In all parts of the State local taxation is voted regularly for the support of the public schools. The Constitutional Convention of 1874 placed a maximum rate upon both the State and local taxation for the support of public schools. Nearly every locality in the State is voting the highest constitutional amount.

The present Legislature has passed a resolution submitting an amendment to the State Constitution, which, if carried, will increase the school revenues about 50 per cent. A bill for establishing a State Normal School passed the Senate, with only two opposing votes, but

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\*The manuscript of this address was unfortunately lost and could not be reproduced.

failed in the House by a few votes. We still entertain the hope that the present Legislature will make provisions for the establishment of a normal school before final adjournment. A bill appropriating \$50,000 to be used as State aid for high schools has passed the Senate, and it is believed it will be passed by the lower branch of the General Assembly. The present Legislature has passed several measures which will add the revenues from various sources to the general school funds.

The State has a permanent school fund of about one and one-quarter million dollars. This consists of Arkansas bonds, the only debt owed by the State being held by the State Board of School Commissioners. There is a general awakening throughout the State with reference to the imperative needs of the public schools, and all classes of our citizenship are uniting in a determined effort to provide better salaries for the teachers, better teachers for the schools, and better school-houses and equipments. It is a very common thing for a town of 1,500 or 2,000 people in our State to erect a school building ranging in cost from \$10,000 to \$25,000. The State Bar Association, at a recent meeting, devoted an entire session to the discussion of the needs and demands of the public schools. The Federation of Women's Clubs in our State is doing active and valuable service in promoting the cause of popular education. The present Legislature has made the largest appropriation ever given to our State University.

The material resources of our State are being rapidly developed, thereby increasing the taxable wealth, which in turn adds largely to the public school revenue. We boast with pride of our great resources. We have coal fields which rival those of Pennsylvania. We have timber lands of immense value covering large areas of territory. We have very rich and productive soil. We have taken the premium over the world on cotton, apples, peaches, and various other products of our State. We believe, however, that the greatest resource of the State is to be found in the brains of our boys and girls, and we intend that every energy of the State shall be used in a persistent effort to secure a proper training for our children.

We bring you the glad news that Arkansas is keeping fully abreast with her sister States of the South in their onward march in educational progress.

At the conclusion of the Superintendents' meeting, the President of the Conference resumed the chair and introduced to the audience Dr. A. C. True, of Washington, D. C.

## THE TEACHING OF AGRICULTURE IN THE PUBLIC SCHOOLS OF THE SOUTH.

A. C. TRUE,

*Director U. S. Office of Experiment Stations.*

The desirability of teaching agriculture in the public schools of the South should be considered with regard to both the needs of farmers and the wisest development of the schools. Speaking first with regard to the requirements of agriculture, I believe it is perfectly safe to assert that conditions prevail in the South, as elsewhere at home and abroad, which make education in the principles and practice of this art very important. As long as there was abundant free and virgin land the making of a livelihood by farming in this country was so simple and easy that any man, however ignorant, could hardly fail to support himself as a farmer. But in recent years agricultural conditions have rapidly changed. The land which the Government has to give away is either remote from markets, too arid to be productive without expensive irrigation, or worthless for agricultural purposes. Improvident management of the land already occupied, due largely to the fact that the farmer has felt until recently that when he had exhausted one piece he could easily transfer his crops to another, has brought many of the farms, especially in the Eastern States, to a condition where they require either costly fertilization or skillful treatment to maintain or restore their fertility.

Formerly, when agriculture was the predominant industry over vast regions of this country, almost all the needs of the farmers' family were met by the products and industries of the farms, and the supply of labor was abundant and cheap. But the days when such things as cloth, leather, clothes, utensils, and vehicles were made on the farm have passed away forever. Even such industries as butter and cheese-making are leaving the farms. Moreover, a large number of needs which a simpler civilization did not know must now be satisfied to make the farmers contented with their lot.



In many ways the spread of manufactures in the South is making it necessary for the farmer to compete with new industrial forces and will more and more compel him to equip himself for a more effective industrial warfare if he is not to sink in the social scale.

Already in the South, as in other parts of the country, we hear complaints of the growing scarcity of efficient farm labor. On the one hand, something must be done to make the conditions of farm life more attractive in order to hold capable workers on the farms; and on the other hand, there must be an increasing ability to secure and successfully manage a large amount of farm machinery, much of which is costly and complicated, thus requiring special training and intelligence for its economical use.

Agriculture in this country is developing in two directions, and in whichever of these ways the farmer chooses to go, he must know more than his predecessors in order to be successful. Our farming is becoming either specialized or diversified. Dairying, fruit growing, truck raising, poultry culture, and other specialized forms of agriculture are to be encouraged under proper conditions, but they call for expert skill and knowledge which at present comparatively few farmers possess. The old-type one-crop farmer is having a hard time to maintain himself, and as his land becomes poorer will be in worse plight with the lapse of years. Diversification of crops and the introduction of animal industry are the requirements for the improvement of agriculture in the South generally, but this means the learning of much that is new and a greater ability to adapt means to ends.

Within the past thirty years a new factor has come in to greatly accelerate agricultural progress and to benefit those farmers who are able to take advantage of it. During that period there has been developed a great system for the discovery of definite ways in which scientific principles can be applied to agricultural practice, and already the agriculture of this country has been widely and profoundly modified by the results of experimental investigations. These investigations now touch every branch and phase of agriculture and a great host of intelligent farmers are profiting by them. But the masses of our farmers do not yet appreciate their value, and the people generally do not realize how profoundly work of this character is affecting the economic conditions of our agriculture.

The publications of the United States Department of Agriculture and of the State Agricultural Experiment Stations, the lectures at the Farmers' Institutes, and the agricultural press reporting what investigators have done, reach perhaps one farmer out of ten in the United States, but a much smaller number than this are as yet directly moved to change their practice by such means. And the men who are in closest touch with this movement are now thoroughly convinced that agricultural science can never have a complete and satisfactory influence on agricultural practice until the masses of our agricultural population are trained in early life to understand the importance of close observation of the world in which they live and the relation of scientific principles to the art of agriculture. In some way the mists of prejudice and traditional routine must be dispelled from the mind of the farm child and he must be taught that he can so understand the facts and operations of the natural world with which the farmer must deal as to improve the practice of the ancient art of agriculture and put it in line with the other progressive industries of the twentieth century. To create a hopeful attitude of mind among agricultural people and turn their outlook toward the future instead of toward the past, to which in all ages and countries the farmers have hitherto too exclusively looked, this is the great problem presented by the present economic condition of our agriculture, as related to the discoveries of modern science pertaining to this art.

Such being the conditions of agriculture which call for the special training of the farmer, it is important to consider whether there is any likelihood that our public school system will be made an efficient instrument not only for raising the general intelligence of our rural population, but also for giving them instruction directly relating to agricultural principles and practice.

In this connection, it is well to bear in mind that a system of public education intended to reach *all* the children in communities occupying a large territory is a comparatively new thing. While the beginnings of the public school system of the United States are found about the middle of the seventeenth century the thorough organization of free schools for the country generally covers a period of scarcely fifty years. The law which is giving Virginia an effective free school system was passed in 1870, and it is interesting to note that the same year the parliament of Great Britain took steps to give

that country for the first time a general system of public schools. It is difficult even now for many intelligent persons to bring themselves to believe that the State should compel parents to send their children even for a short time to any kind of school, or that it is wise to provide anything more than the simplest rudiments of education for people generally at public expense.

Such educational methods and curricula as are generally found in our public schools today have been developed very largely in connection with a system of education intended to meet the needs of a limited portion of the community, and especially of those children whom it was desired to train for life-work outside the industries which must necessarily occupy the attention of the vast majority of men and women. It would seem, then, that the newness of our public school system and the history of its development would naturally lead to the conclusion that it is hardly probable that we have attained as yet to that form of public school organization best adapted to meet the needs of the great masses of our people. And it is just this conclusion which is being reached by educators, philanthropists, and statesmen who have broadly studied our free schools.

Another factor which is beginning to exert a powerful influence on the public school system of this country is connected with the development of our industries and the growing realization of our people that the real basis of modern civilization is laid in highly-organized industries which demand for their most successful prosecution general intelligence and special training for all our people. And it is also being realized by practical men, as well as by educators and students of economics, that the progress of our industries and successful competition in the world's markets depend more and more on the application of science, in a wide way, to all branches of industry. In fact that this means that the individual workers, as well as the leaders, shall have their eyes open to the relations of science to practice, and understand the principles on which progressive practice must depend. The men behind the ploughs and the looms, as well as behind the guns, should know why they work as they do and be alert enough to meet the emergencies which arise out of the routine order. In this way it may be truly said that our industries generally tend more and more to be put on the plane formerly occupied by the so-called learned professions. The farmer and the artisan have now the strongest kind of inducements to become learned men, and their

children can fairly claim the right to be put in the path of industrial learning at an early stage. And, if we are to have any general system of free schools, herein lies a powerful argument for shaping their curricula to meet the requirements of industrial life.

From the days of Plato and Aristotle every correct system of pedagogy has maintained that organized education should provide for the training of the whole man—body, mind and soul. Gymnastics and military drill have been used in schools from time immemorial for the training of the body—and these exercises are good for future soldiers, lawyers, and clergymen. But it is now seen that the body may be trained as well through school exercises in the practice of agriculture, carpentry, cooking and other manual arts. The principle is the same as in the olden time, but its application to the industrial civilization of the twentieth century is being modified by our school men.

The education which emerged from the monasteries of the middle ages was almost exclusively concerned with the written, and later the printed page. While theoretically it sought to train the powers of observation and induction, it forgot that naturally such training would best be found in the great world outside of the schoolroom and the monk's cell. Our educational leaders have at last waked up to see that observations of nature, manual exercises and practical work are truly educative, though the Greeks and Hebrews knew this long ago. And so the courses of study for all grades of schools are being overhauled, and in the cities of the United States nature study and manual training are firmly established branches of the public school system.

The general conclusion regarding the scope of instruction in the public schools which has been reached by our progressive educational leaders is well summed up by the professor of the history and art of teaching in Harvard University, Paul H. Hanus, in a recent book entitled "The Modern School."

The education demanded by a democratic society today is an education that prepares a youth to overcome the inevitable difficulties that stand in the way of his material and spiritual advancement; an education that, from the beginning, promotes his normal physical development through the most salutary environment and appropriate physical training; that opens his mind and lets the world in through every natural power of observation and assimilation; that cultivates hand power as well as head power; that

inculcates the appreciation of beauty in nature and in art, and insists on the performance of duty to self and to others; an education that in youth and early manhood, while continuing the work already done, enables the youth to discover his own powers and limitations, and that impels him through oft-repeated intellectual conquests or other forms of productive effort to look forward to a life of habitual achievement with his head or his hands, or both; that enables him to analyze for himself the intellectual, economic and political problems of his time, and that gives the insight, the interest, and the power to deal with them as successfully as possible for his own advancement and for social service; and, finally, that causes him to realize that the only way to win and to retain the prizes of life, namely, wealth, culture, leisure, honor, is an ever-increasing usefulness, and thus makes him feel that a life without growth and without service is not worth living.

"That is to say, the education demanded by democratic society in modern times must be a *preparation for an active life*. Now, the only real preparation for life's duties, opportunities, and privileges is *participation* in them, so far as they can be rendered intelligible, interesting, and accessible to children and youth of school age; and hence the first duty of all education is to provide this participation as fully and as freely as possible. From the beginning such an education cannot be limited to the school arts—reading, writing, ciphering. It must acquaint the pupils with his material and social environment, in order that every avenue to knowledge may be opened to him, and every incipient power receive appropriate cultivation. Any other course is a *postponement of education*, not education. Such a postponement is a permanent loss to the individual and to society. It is a perversion of opportunity and an economic waste."

It is thus seen that the trend of modern educational progress is decidedly favorable to the introduction of instruction in agriculture into our public schools, wherever this industry is an important factor in the industrial life of the community. The leading countries of continental Europe have already realized this and have widely introduced the teaching of agriculture into secondary and elementary schools maintained with public funds. The simplicity of our agriculture and the formative stage of our public school system have delayed this hitherto in the United States.

Meanwhile, however, the foundations for a comprehensive system of agricultural education in the United States have been firmly laid through the work of the agricultural colleges and experiment stations

and the United States Department of Agriculture. By the work of these institutions, a large mass of accurate data regarding the theory and practice of agriculture has been accumulated, and is now rapidly being summarized in manuals and reference books. Thus a long step has been taken toward the formulation of school courses in agriculture adapted to American conditions. Twenty years ago almost all American books on agricultural subjects were based on English works. Today there is a large American literature of agriculture.

Efficient courses of instruction in agriculture of college grade have been worked out and there is great activity in extending and improving the educational enterprises of the agricultural colleges. A considerable body of graduates of these colleges are giving their attention to teaching and the number of students is rapidly increasing. The agricultural colleges have, moreover, in recent years awakened to the realization that it is their duty to take the leadership in promoting the general diffusion of agricultural education among the rural population. They are, therefore, engaging very widely in various forms of extension work, through short courses, farmers' institutes, etc. Summer schools and other courses for teachers constitute a regular part of the work of a number of agricultural colleges in the South. Through their Association of American Agricultural Colleges and Experiment Stations they have undertaken the formulation of courses in agriculture for secondary and primary schools. Individual colleges are maintaining agricultural high schools or are aiding in the establishment of such schools in their respective States. Teachers in these colleges have prepared textbooks for use in elementary schools and published leaflets and bulletins containing many valuable suggestions for lessons and practical exercises in nature study and elementary agriculture. It is, therefore, much easier for rural communities and teachers to introduce the teaching of agriculture into the public schools than it was even five years ago. And already we have a considerable number of successful examples of elementary instruction in agriculture in various parts of the United States.

The rural communities generally now contain a large and increasing number of farmers who have received what they regard valuable information from the agricultural colleges, experiment stations and farmers' institutes, and they are, therefore, favorable to agricultural education for their children. The multiplication of railroads, tele-

phones, free mail delivery, and the prompt reception of daily and weekly papers has already awakened in the minds of multitudes of farmers a desire for the general improvement of the conditions of rural life, including the public schools. Moreover, the rapid congestion of population in our cities has roused a strong sentiment there that something must be done to make country life more attractive to both natives and immigrants. School officers have discovered that the development of our rural schools has been very superficial and that a strenuous effort should be made to give the rural schools something like the effective organization attained in the city schools. Manual training having won the day in the city schools, it is now far easier for school superintendents to favor the introduction of agriculture into the country schools. The agricultural colleges, school officers, farmers and city people are now coming together and working in unison for the passage of laws favoring agricultural instruction in the public schools. Already not less than fifteen States have laws authorizing such instruction, and among these States are Virginia, North Carolina, Alabama, Louisiana, Florida, Maryland, and Tennessee. South Carolina requires agriculture as one of the subjects for State teachers' certificates. Georgia and Alabama make it compulsory to teach agriculture in all rural schools and have adopted agricultural textbooks. It is stated on good authority that about 12,000 children in North Carolina received some instruction in agriculture last year. Secondary or high school instruction in agriculture is given in a number of negro schools scattered throughout the Southern States. Alabama has for a number of years maintained agricultural schools of this grade for white students in the several Congressional districts, and has thus laid the foundation for an effective system of secondary education in agriculture in public schools.

The present situation regarding secondary and elementary instruction in agriculture in the South, as elsewhere in the United States, may be summed up as follows:

Beginnings have been made of legislation, organization of courses of instruction, training of teachers, preparation of textbooks and apparatus, and successful examples of efficient instruction have been given. The tide of public opinion in favor of such instruction in the public schools is rising and the time is ripe for a wide extension of this work. Fortunately for the South this movement has reached an

effective stage at the very time when an earnest effort is being made to secure the general improvement of the public schools of this region. The fact that the public school system of the South has not passed out of its formative stage may make it comparatively easy to speedily secure the general organization of this system to fit the industrial needs of Southern communities. Herein lies a great opportunity to base a public school system on the practical needs of the masses of a great democratic community at present largely engaged in agricultural pursuits, rather than on the supposed literary requirements of the few leaders in church and State.

The experience gained in this country and abroad indicates that public agricultural education in the several Southern States should be organized on some such plan as the following:

(1) One agricultural college for each race in each State, connected with which should be an experiment station. These institutions should be of high grade and have the authority to grant degrees. In them should be trained the leaders and teachers of agricultural progress. These institutions are already in operation.

(2) Agricultural high schools—say from six to ten in each State, according to area and population engaged in agriculture. These should be secondary schools and should not be permitted to denominate themselves colleges or to grant degrees. They should have farms on which good methods of agricultural practice and demonstrations of useful results of experimental investigations should be illustrated, but they should not undertake the management of experiment stations. Their course of instruction should cover two or three years. About one-third of the student's time should be given to agricultural studies and practice, and the other two-thirds to such studies as are ordinarily pursued in high schools and academies. The agricultural high schools should be located with reference to dominant agricultural industries of different regions and the facilities for cheap transportation of students to and from their homes. In these schools should be trained a large number of boys and girls who will return to the farms and make farm homes which shall be the centers of local progress in agriculture and civilization.

(3) Agricultural instruction of secondary grade in public high schools established by towns in or near rural communities. This will provide shorter courses in agriculture than will be given in the agricultural high schools and will partially meet the needs of many



farmers' children who cannot afford to go away from home for their education.

(4) Nature study and elementary agriculture in the rural common schools. On the ordinary basis of a course of eight grades or years in the common schools, at least one hour per week should be given to nature study in the first six grades and to elementary agriculture in the seventh and eighth grades. This study should be mainly for the purpose of training the pupils' powers of observation, awakening a sense of the intimate association of the farmers' business with the forces and phenomena of the natural world, inspiring a love of country life, and raising agricultural work above the level of drudgery. Children thus trained would naturally in after life seek to improve their condition as farmers by education in higher schools or through the information coming from experiment stations and agricultural press.

(5) Farmers' institutes for the adult rural population.

This system of agricultural education will not, as many have falsely supposed, do away with what educators generally regard as the essentials of a good education. Reading, writing, mathematics, the English language and literature, history, geography, the elements of natural science, drawing, and music will still be taught in the proper grades of the public common and high schools. The friends of agricultural education are only demanding that agriculture shall be given a place in the public schools such as progressive educators have already accorded to various arts and industries. If it is well that mechanic arts should be taught in public schools, as they are already widely taught, agriculture which engrosses the attention of more than 10,000,000 workers in the United States, one-half of whom are in the South, can surely claim the right of recognition in the public schools of rural communities.

We take our stand with those educators who claim that experience has already shown that by a wise selection of topics and skillful teaching, the essential subjects in the old school schemes can be better taught than at present, and at the same time room be made for useful instruction in subjects directly related to the industries of our people. Indeed, the teaching of such subjects as agriculture, by bringing under consideration subjects with which the children are familiar, may be made a means of aiding the teaching of other subjects by giving them greater concreteness.

Especially in the elementary schools, it is not the amount of time nor the number of topics taught in nature study and agriculture that is important, but chiefly the creation of interest in the world immediately about the school and the establishment of right relations to the great modern movement of progress in agriculture.

Without doubt special training in the theory and practice of agriculture is very desirable for teachers in the rural school, yet it is not necessary that this training should be elaborate in order to enable them to give useful instruction in agriculture in the elementary schools. A love of nature and country life, a sympathetic interest in agriculture, and a willingness to utilize in some earnest way the existing facilities for elementary agricultural teaching will go far toward atoning for any defects in technical training. There are now sufficient elementary textbooks and other aids to instruction in agriculture to enable almost any earnest and intelligent teacher to give a useful course in agriculture in the common school. A summer's vacation spent at an agricultural college or a short course in this college at some other time will greatly aid the rural teacher in such work.

In urging the introduction of agriculture into the common schools, I am well aware of the present deficiencies of these schools. Agriculture will not be taught generally and efficiently in the rural schools until they have been generally improved. They must have longer terms, better teachers, better buildings, grounds, and equipment. As far as possible the small schools must be combined to form consolidated schools, to which the pupils should be transported at public expense. It is in the consolidated rural school, with its more thorough grading and more extensive equipment, that we shall expect to have the greatest development of elementary instruction in agriculture in the near future. Public money spent in transporting pupils to such a school is far more economically, efficiently and wisely used than in building a little schoolhouse at every cross-roads.

Such a system of public instruction in agriculture as I have outlined will require relatively large school revenues, but the experience of European countries and of our wealthier States has conclusively shown that every dollar spent in maintaining a system of public education which directly promotes the industries of the people yields a great return in increased and widely diffused material prosperity.

But I should be far from urging the teaching of agriculture in our

public schools solely for its material benefits. It is rather because such instruction will tend to raise the masses of our population out of sordid and benumbing drudgery and give them a stimulating impulse toward a higher and wider intellectual and moral life that I deem it most important that the industries of life should have their place in the common school. For it is one of the auspicious indications of a brighter future for mankind that the discoveries of modern science are tending to enable the average man to find in the occupation by which he earns his daily bread a source of intellectual study and delight. And it is on this higher ground that the friends of agricultural and other forms of industrial education should work for the improvement of our public school system and the recognition of the industrial arts as efficient instruments for the education of free citizens in a democratic state.

Announcement was made by the Chairman of the following committees :

Committee on Resolutions—Dr. S. C. Mitchell, of Virginia; Hon. S. I. Bowie, of Alabama, and Supt. S. A. Mynders, of Tennessee.

Committee on Nominations—Dr. E. A. Alderman, of Virginia; Dr. Wallace Buttrick of New York; Supt. J. Y. Joyner, of North Carolina; Supt. J. B. Aswell, of Louisiana; Dr. J. E. Russell, of New York; Chancellor Walter B. Hill, of Georgia, and Supt. O. B. Martin, of South Carolina.

A telegram was read from Dr. J. M. Taylor, President of Vassar College, as follows :

"Regret that engagement prevents my being at Columbia. No greater work than yours confronts the nation. All blessings on it and you."

The Conference then took a recess till evening.

## THURSDAY EVENING, APRIL 27

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### SESSION AT THE COLUMBIA THEATER.

The Conference was called to order at 8:30 o'clock and the Chairman introduced, as the first speaker of the evening, Superintendent Phillips, of Birmingham, Ala.

### THE HIGH SCHOOL IN THE PUBLIC SCHOOL SYSTEM OF THE SOUTH.

JOHN HERBERT PHILLIPS,

*Superintendent of Public Schools, Birmingham, Ala.*

Twenty years ago it would have been necessary for me to begin this paper with a defense of secondary education—an apology for the high school as a department of the public school system of the South. Then we were confronted with arguments against it: The free public school was unconstitutional; if the people wished for their children an education beyond the three R's, they should pay for it; our forefathers had never intended to furnish a liberal education to all the youth of the State at the expense of the taxpayers. Occasionally we hear these stock arguments of twenty years ago repeated today—fortunately only by a decreasing contingent of belated citizens, but the progress of the public high school during the past two decades provides all the refutation required.

A little over a year ago, before the Southern Educational Association at Atlanta, Commissioner Harris read an interesting statistical paper upon the growth of the public high school in the Southern States. According to these statistics, the entire South, including Missouri and West Virginia, in 1890, had only 343 public high schools, with 23,832 students. In 1902, twelve years later, the number of high schools had increased to 1,378—more than four times as many as in 1890, and the number of students had increased to 88,262.

These statistics, however, need a word of explanation. The vast majority of the secondary schools reported to the Bureau of Educa-

tion are not high schools in the true sense of the term, but schools in which a few secondary subjects are taught in connection with elementary schools. We must take into consideration the tendency to advertise as high schools institutions that are essentially primary, and the widespread vice of announcing as colleges and universities schools that in actual work are too often below the grade of the high school. Notwithstanding these facts, it must be admitted that the high school idea in the South has had a wonderful impetus during the past few years, and there is abundant evidence of the fact that the movement is rapidly gaining in popular favor.

The rapid development of the high school in the public school system of the South has a deeper significance and a wider influence than the superficial observer of great educational movements is likely to admit. In the first place, this high school movement in the South indicates that the people are becoming increasingly conscious of their civic needs and obligations, as well as of their industrial opportunities. They are realizing that in order to possess their industrial and commercial heritage, they must comply with certain indispensable conditions expressed in terms of knowledge and skill, brain development and hand training. This movement is also a positive assertion and a clear demonstration of the fundamental principle of democracy. It is not the result of a mere political theory, guided by the policy of the State, but the expression of popular impulse, the product of the spontaneous activity of the people. The movement did not originate in legislative action. Indeed, the majority of the Southern States have as yet made no provision for the high school, either in their constitutions or by general legislation. In some States, at least, the high school has sprung into existence in spite of constitutions and legislatures, and always in response to the demands of the people. It is natural that this development should first manifest itself in our cities and towns, where facilities are available for organization and for maintenance by local support. The movement is now rapidly extending to the smaller towns and villages, and to the more prosperous and cultured rural communities. The high school having thus, through popular initiative, become in fact a part of our public school system, some of the States are already providing for its maintenance and administration by general legislation.

But, notwithstanding the rapid growth of the high school, it has as yet been brought within the reach of only a small fraction of the youth of the South. It is still largely confined to the cities and incorporated towns. The youth of our villages and rural communities are dependent upon private seminaries or denominational institutions for the opportunity of secondary education, and the expense incurred for board and tuition in these institutions naturally limits their patronage to the few and restricts the opportunities of the masses to the work of the elementary school. The old academy, once so prevalent and so efficient throughout the country, is rapidly disappearing, and the fitting schools and seminaries that have supplanted it have not succeeded in filling its place. The only institution that can adequately provide secondary education for the masses of our youth is the public high school.

In a few of the cities of the South, public high schools are maintained for the training of negro youth who have completed the elementary course. In 1902, according to the report of the Bureau of Education, there were 5,259 negro students enrolled in Southern high schools. This number does not include those attending private and denominational schools, established and maintained by private and organized philanthropy. Many of this class of schools have found it necessary to resort to tuition charges for maintenance, and are still languishing for the lack of adequate support. In the case of a large number—perhaps the majority—of these institutions the entire amount of the benefaction has been invested in building and equipment, leaving the school without endowment and dependent upon tuition charges and voluntary contributions for a precarious support. The attendance, in consequence, is decreased, and the investment must bring diminishing returns, notwithstanding the annual begging pilgrimages of principals and trustees. The presence of these splendid but half-starved and poorly-attended institutions has too often been made a pretext, if not a valid reason, for the failure of many a community to provide public high school facilities for its colored population.

It is my deliberate judgment that the majority of our cities and towns would willingly establish and maintain negro high schools if they could command the means. If the buildings and equipment were provided, they would gladly pledge themselves to their maintenance. It must be remembered that the high schools established

for white youth in many of our cities and towns have inherited the old academy buildings, but in the majority of instances the high school building has been made possible only by bond issues—taxes levied upon the future. The maintenance of a school by taxation is comparatively simple when the provision is once made; the chief difficulty is in getting the building. If these noble benefactions for the promotion of the secondary and higher education of the negro were entrusted to the State, or to our municipal Boards of Education, conditioned upon the adequate maintenance of high schools by local taxation, and the proper supervision of the same, I am convinced that such investments would bring largely increased returns. Besides, such schools would no longer exist as alien institutions, apart from popular concern; they would no longer suffer for the lack of local sympathy, and languish on account of their isolation from the life of the community. Mr. Carnegie's policy in the establishment of libraries may be commended to all educational philanthropists, individual and corporate, who have the welfare of both races at heart, and who desire to render their benefactions efficient and productive. Such a plan would promote educational economy, by the prevention of waste, and would harmonize these benefactions, whether for white or colored, with the traditions and institutions of the community, thus rendering them more effective in promoting the welfare of their intended beneficiaries.

With the exception of local taxation, the high school problem is perhaps the most important today in Southern education. There are some, perhaps, who may object to strenuous activity in the interest of secondary education, on the ground that our elementary schools are not yet sufficiently developed; that we need to bring an efficient primary school within the reach of every child before we direct our energies and our means to the establishment and maintenance of secondary schools. The history of the high school in this country sets at rest this objection. Invariably, the development of the high school has reacted favorably upon the primary school. It has awakened deeper and more intelligent interest in general education and has developed greater willingness to contribute by taxation for all school purposes. It has stimulated the boy in the primary class to look upward, and by bridging the chasm between the elementary school and the college, it has enabled the child in the

remotest rural district to see an unobstructed highway to the very doors of the university.

In order to make the high school an efficient factor in the public school system of the South, there are several favorable conditions to be secured :

1. We need the reenforcement of the democratic impulse by helpful legislative action. The popular will must crystallize into official recognition by the legal reclassification of the constituent parts of the State's educational system. In most of our States the statutes make provision only for the common school and the university. The chasm between the two still remains unbridged. In many instances, it is true, the attempt is made, under one teacher, to expand the common school course to cover the field of the high school and of the college, and to include as a possibility everything from the alphabet to Homer. We need, first of all, the legal recognition of the high school as a distinct department of our school system. Some of our State universities are doing a noble work in promoting the establishment of high schools, and in articulating their curricula with those of the college.

2. We further need legislative action that shall stimulate the establishment and encourage the maintenance by taxation, general and local, of high schools that shall be accessible to the youth of every community, rural as well as urban. In part, at least, this may be accomplished, as has been done in many of the Eastern and Western States, and already in some Southern States, by providing a special fund, which shall be appropriated exclusively for the aid of high schools, conditioned upon the maintenance of a high school by local support in each community so aided. Such general aid by the State thus becomes a premium upon local initiative and self-help.

3. We also need the stimulation of intelligent and cooperative effort in the organization of rural communities, for the promotion of free transportation of pupils, and the consolidation of small and inefficient rural schools into strong and well-equipped institutions, with a high school department as the capstone of each.

4. Another important need today is to render the high schools already established more effective in the life of the community. We need to adapt the curriculum to the requirements of the people, by making it subserve the present and the future, as well as the past. The high school of today, while it reveres the ideals and traditions



of the past, must adjust itself to the requirements of the present and of the future. Whatever else the high school may do, or may not do, for the pupil or for the community, it must meet the needs of practical everyday life.

In the large cities of our country, we find the high school making its appearance in three distinct typical forms. First, we find the literary high school, including the English and classical departments, mathematics and natural science. Second, the manual training high school in which the technical feature is dominant. Third, the commercial high school in which the requirements of business and commercial life determine the courses of study. These three types are found today in some of the large cities of the country as separate schools. These types must be represented in the high schools of the South. In order to meet the practical needs of the students and the demands of community life, the modern high school must have its literary, its manual training, and its commercial departments. By thus broadening the scope of the high school, we make it more practical; by making it more practical, we adapt it to the needs of a larger number of pupils, and thus increase its service and efficiency to the community and the State.

But we must not forget that this development of the high school on the practical side must also largely increase the cost. The cheapest kind of education is mere book learning. It costs but little to teach physics and chemistry and biology from textbooks, but to equip physical, chemical and biological laboratories is expensive. To provide tools and machinery for the various forms of manual work in wood, metals, and textiles, considerably increases the cost of education. Besides, high school teachers that combine the practical with the theoretical will always command higher salaries. To make the high school more practical is to make it vastly more expensive. On the other hand, it is well to remember that a cheap high school, in the end, is by far the most expensive, both to the individual and to the community.

The necessity for extending and strengthening the high school as an organic part of our public school system will appear obvious to the student of Southern development for three important reasons:

1. The high school is needed as an economic factor. During the last decade, the South has witnessed an industrial revolution. South Carolina, for instance, both in her manufactures and in her agri-

culture, has quadrupled her per diem earnings for each individual in her population. Other Southern States have shown similar progress. This development is due to the introduction of machinery, to improvement in the means of transportation, and to better methods in agriculture. The South is no longer content to remain a mere drudge in the industrial field; she is no longer satisfied to produce the raw material for the manufacturers of the world. She is determined to develop her native resources into finished products, ready for the markets of the world. This policy demands a higher grade of intelligence and skill. While the common school increases personal efficiency, by developing mental alertness and versatility, and by enabling the man to lift himself out of the channel of mere drudgery, it does not adequately equip the individual for the stern demands of this age of machinery. The common school simply provides the instruments of knowledge; the high school is needed to train the child in the use of these instruments and in their application to the arts of life. The high school must make the man behind the machine superior to the machine.

The idealist may condemn this material function of the high school as unworthy; nevertheless, it is the essential and most pressing need of the hour. We must never forget that the ideal, whether in personal character or public institutions, in civil organization or in social or moral culture, must rest upon a firm material foundation.

2. The high school is needed as a social and civic factor. While the industrial activity of the individual constitutes the first element of his usefulness to the State, it is not the highest. Through economic service, man must rise to perform duties of more vital import to the life of the State. He is a social being and must exercise an influence upon his associates. By his high school education he is better equipped with social power, and by his higher civic ideals he is adapted for leadership in the duties of patriotic citizenship. The economic problems of the South may be complex, but her civic problems are grave, and will require for their right solution the most serious thought of an educated citizenship. We need the high school as an agency in the social and civic development of the State.

3. Lastly, we need the high school as a factor in the promotion of the moral life of the community. The highest function of secondary education is not economic; neither is it civic. The production of wealth and the development of citizenship are important ends of the

school, but they are not the highest nor the noblest. The child does not exist for the State, but the State, with all its institutions, social and civil, with all its wealth of undeveloped resources and finished products, is an organism expressly created for the benefit of the child. The noblest function of the high school, therefore, is the complete development of our youth into manhood and womanhood, that shall have power to transmute material wealth into moral and spiritual values in the life of the State.

It will be noted that I have had little to say, thus far, of the high school as a fitting school for college or university. This function of the high school is important, and there is little danger at present that it will be ignored. On the other hand, we need an occasional reminder of the fact that with the masses of the people, who must be at once the supporters and the beneficiaries of the high school, preparation for college is not the chief end of man. While our high school courses must be broad enough to include the traditional requirements of college preparation, they must also be flexible enough and elastic enough to touch with vital force the practical concerns of community life. While they stimulate the individual to enter the enchanting domains of higher culture, they must not neglect to provide for the largest number possible, the power of self-adjustment to their surroundings, as well as those higher ideals of work and duty that shall become dynamic forces in the industrial, educational, civil, and moral life of the commonwealth.

THE CHAIRMAN: I would not presume to add a single word to this beautiful address that has commanded our attention, but would simply remark that the subject discussed by Dr. Phillips is one that by the logic of events is fastening itself upon the thought of this Conference as most important for the study, not only of educators, but of all the people desirous of promoting education.

I desire to call particular attention to the exhibit of the local schools of Columbia installed upon the second floor of this building by the superintendent, teachers and scholars of this city. It presents something worthy of notice and of the appreciative interest of all visitors.

We will now resume the regular program and hear from Mr. W. H. Hand.

## SOME ARGUMENTS FOR COMPULSORY EDUCATION.

W. H. HAND,

*Superintendent of Schools, Chester, S. C.*

This audience need not be reminded that my arguments are made with special reference to the South, and I wish to add that I offer them specially to the Southern contingent of this audience.

Thirty-five States and Territories of the Union have compulsory school attendance laws of some kind. West Virginia and Kentucky are the only States which may be called Southern which have such laws.\* The South stands isolated, so to speak, in a matter which has become almost universal in the remaining States of the Union. It is worthy of remark that an examination of the proceedings of the National Educational Association for the past ten years shows scarcely a reference to compulsory school attendance. The same is true with reference to the leading educational journals of the United States. This fact shows that the South has not yet reached that point in her educational progress already in the past life of the East and the West. But the mere fact that other sections of the Union have enacted school laws unknown to us of the South is of itself no conclusive evidence that we should enact such laws. Any argument for or against compulsory attendance must be based on conditions as they exist.

Let us make our argument in answer to four questions: 1. Is there any evident need for compulsory education in the South? 2. Could compulsory attendance be successfully enforced? 3. Is it right to compel attendance? 4. Is compulsory education republican?

First. Is there any evident need for compulsory education in the South? I know that there are those who contend that the educational conditions in the South are matters for congratulation, if we but eliminate the negro from our exhibit. Let us make a brief study of the conditions in the South, confining ourselves strictly to the native white population born of native white parents.

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\*Only Missouri, outside the Southern States, is without any form of compulsory attendance—not counting Oklahoma and Indian Territory. There are, however, a few scattering counties and small cities under special compulsory attendance laws.

Several tables for comparative study are introduced. In these tables the eleven so-called Southern States are taken as a group, with no compulsory school attendance. Virginia, North Carolina, South Carolina, Georgia and Mississippi are taken as representative States of the South. Massachusetts, Rhode Island and Connecticut are taken as representative of New England, each with a compulsory attendance law enacted years ago, requiring an attendance of twenty-four to thirty weeks each year for six years, and enforced by means of heavy penalties. Michigan is taken as a type of the newer West, with a compulsory attendance of sixteen weeks, enforced somewhat rigidly. Kentucky is taken as a specimen of recent compulsory attendance of but eight weeks, enforced by means of very light penalties.

Table A.—Native white illiterates over 10 years of age:

Southern States .....	959,799	12.4 Per cent.
Virginia .....	95,583	11.4
North Carolina .....	175,325	19.6
South Carolina .....	54,177	13.9
Georgia .....	99,948	12.2
Mississippi .....	35,432	8.1
Massachusetts .....	3,912	0.5
Rhode Island .....	1,196	1.0
Connecticut .....	1,958	0.6
Michigan .....	12,154	1.5
Kentucky .....	166,822	13.9

It is to be remembered that in several of the Southern States the number of illiterate native whites approximates very closely the total vote cast in these States in the Federal election in 1904. What of the voters themselves?

Table B.—Native white illiterates of voting age:

Southern States .....	307,236	12.2 Per cent.
Virginia .....	35,057	12.5
North Carolina .....	54,208	19.0
South Carolina .....	15,643	12.6
Georgia .....	31,914	12.1
Mississippi .....	11,613	8.3
Massachusetts .....	1,927	0.6
Rhode Island .....	550	1.2
Connecticut .....	1,040	0.9
Michigan .....	6,406	2.2
Kentucky .....	62,182	15.5

No sound thinking man would claim that education is a panacea for political ills, nor can it be said that an illiterate man is necessarily not a good citizen. But in a democracy where manhood suffrage prevails, institutional life must be badly handicapped when 12 per cent. of the voting population is illiterate. All that ignorance stands for has to be met—narrowness, bigotry, and selfishness.

Now, it might be claimed, that the younger generation of native whites makes a better showing, and needs no compulsory education. Here are the figures :

Table C.—Native white illiterates between 10 and 19 years of age:

Southern States .....	262,590
Virginia .....	23,108
North Carolina .....	45,632
South Carolina .....	17,839
Georgia .....	25,941
Mississippi .....	10,212
Massachusetts .....	416
Rhode Island .....	100
Connecticut .....	160
Michigan .....	1,141
Kentucky .....	33,400

The opponents of compulsory education tell us that our people will send their children to school without being compelled to do it, if they once see their duty and their obligation to their children. For more than fifteen years many of our ablest and safest leaders, men and women, have been tireless in their efforts to get the children of the South into school. If the average child fails to get to school between the age of 10 and 14, his chances for an education are poor. What is our condition after these years of effort?

Table D.—Native white children between 10 and 14 years of age *not* in school:

Virginia .. . . . .25 Per cent.	Massachusetts .. . . . 6 Per cent.
North Carolina .. . . .32	Rhode Island .. . . . 9
South Carolina.. . . .36	Connecticut .. . . . 7
Georgia .. . . . .32	Michigan .. . . . . 8
Mississippi .. . . . .25	Kentucky .. . . . .22

Southern men, and Southern women! Are we content to send out into the world at the unseasoned age of 20 years 262,590 illiterate native white boys and girls? People of South Carolina with our

17,839 illiterate young white boys and girls; Virginia with your 23,108; Georgia with your 25,941; North Carolina with your 45,632! What a load you carry when you pit yourselves in generous rivalry against Massachusetts with only 416 illiterate young white boys and girls; against Rhode Island with only 100; against Connecticut with only 160; and against Michigan with 1,141!

Again, people of the South, can we afford to thrust these 262,590 illiterate white boys and girls out into a world enriched by the progress in the arts and sciences reaching back over a century itself rich in discoveries and inventions? How can we expect them to win with untrained hands and vagrant minds? We are sending out our young Samsons shorn of every lock.

Poverty and stress of war cannot be urged as a palliative for the illiteracy of the children who ought to be in school today. Who are these children? We all remember Dr. Walter H. Page's "The Forgotten Man" in his "The Rebuilding of Old Commonwealths." In many cases these children are the descendants of the *forgotten men*. They became a *neglected mass*; and the neglected mass in turn has become the *indifferent mass*. When any considerable number of men in a State become indifferent to the intellectual, and moral, and social conditions of themselves and their offspring, the situation becomes alarming.

Illiteracy, like every other evil, tends toward perpetuating itself. And one of the unpromising features of this already gloomy prospect is, that in most of the Southern States the illiterate females outnumber the illiterate males. An illiterate mother does not augur well for the child of tomorrow.

To this situation in the South there is yet one other condition, which speaks for itself. With natural resources such as to attract the attention of both labor and capital from all parts of the country, the South has actually lost in population in the exchange of citizens with other States.

Table E.—The first column gives the natives of the given State now living in other States; the second column gives the residents of the given State born in other States; the third column gives the loss or the gain the given State has sustained. In this Table the total population is included.

Southern States . . . . .	3,421,660	2,762,508*	659,152	Loss
Virginia . . . . .	587,418	132,166	455,252	Loss
North Carolina . . . . .	329,625	83,373	246,252	Loss
South Carolina . . . . .	233,292	54,518	178,774	Loss
Georgia . . . . .	410,299	189,889	220,410	Loss
Mississippi . . . . .	296,181	215,291	80,890	Loss
Massachusetts . . . . .	299,614	401,191	101,577	Gain
Rhode Island . . . . .	61,358	78,903	17,545	Gain
Connecticut . . . . .	142,254	150,948	8,694	Gain
Michigan . . . . .	288,737	407,562	118,825	Gain
Kentucky . . . . .	542,043	207,439	334,604	Loss

Intelligent citizens are a State's most valuable asset. Several Southern States in order to compensate themselves for this loss of citizens, and to develop their resources, have established Bureaus of Immigration. Only intelligent immigrants are sought. Are we consistent in seeking intelligent immigrants and letting a large percentage of our native citizens remain in the bondage of ignorance?

Second. Could compulsory attendance be successfully enforced? Why not ask the same question about any law? The opponents of compulsory education insist that such law could not be enforced, because the people are not ready for such law. Would there be any use for this or any other law, if the people were all ready and waiting to obey it? Laws are enacted to compel men to do that which they ought to do but will not do voluntarily. Tens of thousands of people in America are not obeying the Ten Commandments; are we to justify this disobedience by saying that the people are not quite ready for the Decalogue?

Compulsory education has for some time been the law in England, Scotland, Canada, France, Austria, Germany, Switzerland, and Italy. These countries require attendance at school from eight weeks to full terms, for from four to eight years. The government reports force us to believe that the laws are reasonably well enforced. Better evidence still is the reduced percentage of illiteracy in these countries.

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\*Texas has gained 620,141 by the exchange with other States, thereby reducing the total loss to the South.



A study of the foregoing tables ought to convince the most skeptical that compulsory education has aided materially in giving Massachusetts, Rhode Island and Connecticut so much lower rate of illiteracy than exists here in the South. Kentucky's showing helps to establish this claim. Her compulsory laws have been enforced by means of light penalties. Too, her laws are of more recent date, therefore, her best showing is made in the lower percentage of children not in school. This, too, despite her considerable mountain population.

Third. Is it right to compel attendance? No one regrets more than I do the tendency to shift from the home those functions that properly belong there. One of those functions is to train the children for their duties in the social organism. Society itself is imperilled whenever its members enter it unfitted. One of the essentials of fitness is what we call education. Therefore, whenever the home refuses or neglects to prepare the child for society, it is not only the privilege but the duty of the State to see that the child is fitted for its part in society.

The State has already performed part of its duty. It has provided the schools. The schools are maintained by taxation, and the collection of all taxes is by compulsion. When the State compels the parent to send his child to school, it is simply compelling the parent to put the child in possession of the child's own rightful inheritance. In a narrow sense that inheritance is his right to the benefit of what the State has collected and set apart for him. In a wider and truer sense it means his right to make of himself all that his God-given abilities will permit him to be.

The State compels the parent to feed and clothe his child's body, and who questions the State's right or wisdom in doing so? May not the parent be compelled to do something for his child's mind? The State carries the law-breaking child to jail to protect society. Has not the State as much right to carry the child to the schoolhouse to train him to benefit society?

Just here the demagogue gets in one of his insidious fallacies: That compulsory attendance would work hardship in the homes of the poor. Is it not a fact that the poor child is the very one who most needs the aid of the State in bringing him into his rightful inheritance? He it is who must soon face the complexities of modern life with none of the advantages common to wealth or birth. He is

the very one whom the State ought to help. Much of the argument against the right of the State to do what only the State can do for a child is simple sentiment, and some of it is simple sophistry.

Fourth. Is compulsory education republican? Some persons are exceedingly anxious lest we should introduce into our government machinery something practiced by some ancient aristocracy, or suggested by some modern monarchy. Compulsory education laws are often opposed on the supposition that they came from monarchical Prussia. Both Massachusetts and Connecticut had compulsory attendance laws before Frederic William of Prussia was grown. In its origin compulsory education is as much republican as monarchical; in its spirit it is entirely republican. Compulsory education seeks to break down caste, and to destroy artificial distinctions; it seeks to lift all up, and to hold none down; it dignifies all; it cultivates all; it fits all; it rewards all.

THE CHAIRMAN: Perhaps the most imperative demand that will find its way through my associates to the Chairman's desk is that others of the Conference than those on the printed program shall be heard. This is a specially difficult task to meet, as your Chairman knows by some interesting past experiences; but I take the liberty to interrupt the regular program just now by a response to this demand. I am very happy indeed to make this first interruption in the interest of the ladies, and in this instance I am to have the privilege of presenting a lady member of our party to this audience. I simply desire to say that in some realms of art, as well perhaps as in knowledge of nature, the lady I shall present has extended her studies into the far West; has investigated the Indians of Arizona by actual residence among them, and has gotten out of their life some very beautiful things concerning which she will probably have something to say. I have great pleasure in presenting to the audience Miss Natalie Curtis, of New York."

## THE INDIAN CHARACTER REVEALED IN MUSIC.

MISS NATALIE CURTIS.

It is a great privilege, but it is no light task, to treat of a very large subject in a very few words. Yet at a Conference that has at heart the education of the American people, it is perhaps not

all unfitting to give a passing thought to those first Americans who are all in school—in the hard school of transition.

To most of us, the Indian seems very remote, yet it behooves us to give a thought to the education of the red man, not only for the Indian's sake, but for our own as well; for those of us who have lived among the Indians, and have studied Indian life in its truest aspect, are convinced that the Indian has something to bring into our civilization. He can be a tributary stream which, if turned into the broad channel of our culture, can form a strong current of national individuality. When first I went among the Indians, it was as great a surprise to me as, perhaps, it will be to some of you, to learn that here at our doors were legends admitted by scholars to be as fair as those of the Greeks; poetry striking in its originality of subject, and music as rich and varied as any folk music in the world. One must see to believe; one must hear to be convinced. May I, therefore, give you an example of Indian thought as expressed in poetry and song? There is perhaps no phase of Indian life so generally misunderstood as the Indian upon the warpath. We have been brought up to think of the Indian as a scalping fiend. It comes, perhaps, as a surprise to learn that many of the war songs—in fact almost all that I have studied—are prayers to the Supreme Being for protection, expressions of sorrow for comrades slain in battle or outbursts of longing for loved ones left at home. Here is a song of the Kiowa Indians, one of the prairie tribes. Some warriors are on the warpath; they are overcome with homesick longing, when one of their party, a poor young man, with never a sweetheart to mourn his absence, compares his lot with that of the other warriors who are rich in the gifts of this world. They should be singing; they should be glad; he, alas, should be mourning.

(Here Miss Curtis, in a sweet and cultured voice, sang in the Indian dialect, a song, the theme of which she had just outlined.)

Here, by way of contrast, is a song from the Zuni Pueblo, an Indian town discovered by Coronado in the sixteenth century. This song is sung by women as they grind their corn, calling for rain upon their arid lands that they may have corn in plenty. With sweeping, rhythmic motion they grind, gracing their toil with song. The words are

"Yonder, yonder, see where the rainbow painteth bright the heavens.  
Hitherward, hitherward, hitherward, rain, come.  
Send it hither, white cloud, come:  
Now the corn plants murmur as they grow."

Here is a spirited call to the thunder :

"Come, thunder that maketh the earth to shake;  
Come that the corn maidens may help one another upward to grow."

When I asked the Indian poet the meaning of the expression, "corn maidens," he said: "Yes, we call the young corn the maiden corn, and when it bears ears we call it the mother corn." "The corn maidens help one another upward to grow?" I asked, "How is that?" "By gathering with their little roots the moisture under the soil."

So we have this charming picture of the corn maidens side by side in the field helping one another up to the sunlight. The Indian makes expressive gestures as he sings.

(Miss Curtis, with inimitable grace and charming manner, rendered the song of the Pueblo Indians, which she sang with appropriate gestures).

Time does not permit me to give any more of the Indian songs, but I am sure that you will join me in the wish that we might place in the hands of every American child in school such poetry and such songs. We wish that every American might grow up with this folk music as part of his artistic heritage—music which has sprung from the soil of our own country.

Gladly would we see preserved to our descendants these songs of our own hills and plains. Yet is our strongest duty to the living Indian. Rather would we keep alive within the red man the impulse to the beautiful which is his birthright, than to place between bookcovers for our own posterity the most exhaustive record of a vanished art. If we would save Indian songs and poetry from extinction, we must save from extinction Indian men and women. We must save Indian souls from degradation. And to do this we must awake public interest in the Indians. With the passing of the Indian, there will be lost to the nation an opportunity to enrich our culture with much that would help to make it distinctive; there will be lost to humanity the unique and noble qualities of the Indian

character. There should be more such consecrated and unselfish workers as those who have made Hampton what it is—an inspiring example of perfect symmetry in education. For at Hampton, education is that true development of individuality which fits each person for his particular service in the world's work. We should have among the Indians teachers more of those who realize that the giving and the teaching are not all on our side; that we Anglo-Saxons are not the only people, and that wisdom will not die with us.

The wise man is he who knows indeed that there are books in running brooks and sermons in stones, and that from primitive man cultured humanity can take many a lesson. The wise man knows that he teaches best who best knows how to learn. In teaching the alien and dependent peoples who are to become part of our country's life, can we not show greater thought for their own individuality? Can we not so educate them that we take not from them that which they already have?

Let us educate, indeed, imparting knowledge, developing thought and character, but in so doing let us not destroy. Hold we fast to all that is good!

THE CHAIRMAN: I have now the privilege to present to the audience the Hon. Seth Low, former President of Columbia University, and afterwards Mayor of New York. It will be our privilege to listen to him while he presents to us some phases of school history in New York city.

#### SOME PHASES OF EDUCATIONAL HISTORY IN NEW YORK CITY.

HON. SETH LOW.

*Mr. Chairman, Ladies and Gentlemen:*

I remember to have heard many years ago of a man in one of our States, I will not say which one, but having had some political experience, I will say that it was not South Carolina; nor New York. This man wanted to become a teacher in the public schools, and he went before the examining board for a teacher's certificate, and failed to pass. After a while some of his friends secured for him another opportunity to be examined, and unhappily he failed again. One of those who had exerted his influence in his behalf met him a

little later, and expressed surprise at his second failure. Said he: "Do you mean to say that you were examined the second time, and failed again?" "Why, yes," he said, "How could I help it? They asked me the same questions." Well, that man might have been examined as long as he lived, and they never could have made a teacher out of him, because he did not have the root of the matter in him. A man that cannot learn, cannot teach; and I used to say, when I was President of Columbia University, that, just as soon as a professor ceased to be a scholar, that moment he ceased to be of use in that university. A man who knows it all is really the most offensive creature that any of us have to meet; isn't he?

Now, we who have come down with Mr. Ogden from the North have come in the spirit of those who want to learn; and I do assure you that not a man nor a woman of us all will go back home without new inspiration, new courage, new love for our country. After all, there are some questions as to which each part of the country may learn from the other. For instance, as a New Yorker, I listened with delight to our friend from Arkansas this morning, when he said they were conducting a campaign for higher taxation in the interest of education. The people of our community, Mr. Chairman, have not reached that point yet. On the contrary, when Governor Odell, of New York, spent recently an unusually active campaign in promoting a new form of taxation, it was thought a humorous observation, when some one, in an after-dinner speech, spoke of Governor Odell, "With whom taxation is relaxation!" That is the highest pinnacle that we have been able to reach on this subject of taxation in the North.

When I first moved from Brooklyn to New York, a lady whom I met in the latter city said to me, that life in New York always reminded her of that passage in "Alice in Wonderland," where Alice finds herself in the domain of the Queen of the White Country. You may recall that Alice takes an active run, but suddenly stops, and says: "Why, here I am"; and the Queen says: "Where did you expect to be?" Alice replied: "In my country when one runs, and runs, and runs, he gets somewhere." "Oh," said the Queen, "In my country, you have to run, and run, and run, to stay where you are."

It may perhaps occur to you, as a matter of surprise, that I should think that in the educational history of a community where there

is apparently so little progress, there should be anything that could be of service to the South; and yet, most seriously speaking, I think there may be, because the city of New York is really an epitome of the American people. I like to say that its peculiar function among the American cities is to interpret Europe to America, and America to Europe; which it can do, partly because it lies on the ocean's shore, but especially because, at its very core, it is, after all, a typical American city. Why, the President of the Ohio Society said to me one day, when I was Mayor, that there were 25,000 people from Ohio alone living in the city of New York. I told him that I felt sure that that was an under-estimate, because there were 45,000 people on the city's payroll. I do not know whether you of the South have that idea of the Ohio man; but we of the North are very slow to enter into the lists in competition with them. I have never had a warmer welcome anywhere than in the Southern Society of the City of New York; and one of those who were associated with me in the administration of the city was the President of the Confederate camp. So, then, in New York we really see the workings of the American people in the little; and, watching them at work there, in the little, perhaps all of us can learn something that is worth while as to what is likely to take place in the large.

Now, the history of public education in the old City of New York is unique, but very interesting, and I think very instructive; and it is also very inspiring. I am not speaking now of Brooklyn, or of the other communities that have recently been absorbed into the City of New York; because in these communities there is nothing exceptional in the growth and development of the school system. But in historic New York, in the old City of New York, the New York of ante-revolutionary days, and of the years that have intervened, this is far from being the case. In the very earliest days, the Dutch schools were connected with the churches, to be sure, but they were really public schools. They were schools really open to all the children, and which all the children were free to attend, and were expected to attend. During the period of English supremacy, that situation changed; and the only free schools were parish schools, in connection with the churches, for the children of the poor. The English established no such thing as a public school in the City of New York. It is not very strange that they did not. They never had any such system in England until 1870. So then, at the end

of the Revolutionary War, the City of New York had nothing resembling public schools. It did have certain parish schools, connected with the churches, all over the town.

The first feeble, faint, movement towards public education was made in the establishment, in 1787, of a school for negro children. It may be interesting to this community to be reminded that most of these children were slaves; for slavery was not abolished in the State of New York until 1795. Now, the fact that that school was established at all shows two or three things: First, it shows how the community at that time, although a slave-holding community, faced the problem of the education of colored people. And, because, for more than one hundred years, this separate school for colored children was established, separate schools for colored children were maintained by law in the City of New York; and, although such schools are no longer maintained by law, there is still at least one school on the Island of Manhattan wholly attended by colored children and officered by colored teachers. The principal is a negro, and all the teachers are negroes. I speak of this, because I think that it will enable you to understand how readily the people of such a community can understand the feeling in the South, that, under the conditions prevailing here, the separate education of the two races is best for both. I have no doubt that that policy was followed for so long, in the City of New York, in the interest of both races there; for I know of no other colored principal in the City of New York except the principal in charge of this colored school. The opportunity that is thus offered to educated men and women of the colored race makes such a system as good for them as for the whites. Now, that is the first thing; and how interesting it is that such a contribution should come to your problem from this old historic Dutch city.

The next movement in the City of New York in the direction of public education was taken in the establishment, in 1805—just a hundred years ago—the year of the foundation of your South Carolina College, of the New York Free School Society. To speak first of its name. You see, the whole idea was to offer free education to the children of the poor; to reach the children of the poor that were not reached by the church parish schools. That Society continued to do its work, establishing school after school in different parts of the city, until 1826, when a very significant change in its name took place. It became then the New York Public School Society;



because, in that interval of a life more than twenty years, public sentiment had so developed in the City of New York that they were no longer satisfied to discriminate against the children of the poor, by offering to them only free education. What public sentiment demanded was that public education should be free to every child, poor and rich alike; and to every child in schools that all might attend. But when this society changed its name to the New York Public School Society, it had really written its own doom, because the moment the community laid hold upon that idea of public education, as distinguished from the free education of the poor, it was clear that the only agency that could offer public education to every child in the community, adequately and properly, was the community itself, acting in its corporate capacity. But, though this was suggested by the change of the Society's name, it was 1842, sixteen years later, before the Board of Education, as a public body, was established by law for the City of New York. Even then, the Public School Society carried on its schools side by side with those of the Board of Education for eleven years more; but, in 1853, a law, passed by mutual consent, enabled the Society to surrender its schools into the keeping of the Board of Education, and the Society retired honorably from the field. So that it had taken from 1805 to 1853 for the City of New York to grow up to a public educational system as distinct from a private school system supplemented by a system of free education for the poor only.

I think this is interesting, because it shows that, while the democratic principle worked slowly, it worked certainly. It took nearly half a century for the City of New York to cover that distance; but, having started on the path, it never hesitated for a moment, until it had a public school system. The evolution of this very incomplete public school system, and some of the changes that have taken place in it since, may interest you. The Board of Education asked the Legislature, in 1847, for authority to take a popular vote as to the establishment of a free academy. That vote was had in 1847, and the vote in favor of it was 19,000, and the vote against it was only about 3,000. So that, away back in 1847, that question of whether a community should tax itself for more than the "three R's" was passed upon in the City of New York by a popular majority. And I venture the prediction that, wherever that proposition is put before an American community, in any part of the United States, I don't

care where, the people, by a large majority, will say: "We never will be content until all children, boys and girls, in the community, can begin at the beginning, and go out, if you please, from the State University, at the top. We know that every boy and girl will not be able to do it; but, God helping us, every one shall have the chance."

Now, this Free Academy quickly became the New York City College. This was followed, soon after, by a Normal School for Girls, which became the Normal College. These two colleges were equipped with sub-freshman classes, so that boys and girls entered them direct from the grammar schools. Hence, there were no high schools; and it may interest you to know that the old City of New York never had a high school until 1897. But the city was not satisfied to have its public school system out of line with the development of the public school system all over the country; so that, in 1897, at last it established high schools; and, having begun, it has done this work in its own effective fashion. Taking into consideration the new territories absorbed in 1898, there are now as many as twenty high schools in the City of New York. But that is not all. Most of the teaching done one hundred years ago was done by pupil teachers. Now, nobody can teach in a public school in the City of New York who has not had two years of professional training; because the people of the city do not want their children to have poor teaching. They want them to have the best that the city can pay for. Even this is not all. The city has established a system of night schools, which begins at the beginning and runs up through the high school grades. In one of these high schools, last winter, twenty-six different languages were the native languages of the pupils in attendance. That gives you a little idea of the problems of New York. But even this is not all. These public school buildings used to be open only during the school day. Now they are open, day and night, on Saturdays as well as other days of the week, except Sundays—open for the usual school instruction in the mornings, and open in the evenings as recreation centers, as places where boys' and girls' clubs can meet. In every way, the buildings are used to get the full value out of them as centers of light in those parts of the city where the buildings stand. But even that is not all. They are used in summer, so that the children, otherwise in the streets, may be cared for. An effort is then made to teach the city child who grows up on the paved

streets, surrounded by brick houses, that there is such a thing as the country. Some of them see then for the first time a plot of grass. Some of them learn, for the first time, the difference between a tree and a cow, so far as actual observation goes. And that is not all. The city has maintained now, for many years, public lectures for adults, which have been carried on during the last winter at 143 different centers in the city, and these lectures, before the end of the season, will have been attended by a million and a half of people. These are not haphazard lectures, but courses of lectures, upon which examinations are held for all who wish to take such examinations.

With the establishment of the high schools, it has become necessary to elevate the grade of the colleges, and the City of New York is now spending \$5,000,000 for a new site and new buildings for the City College alone. It is only a question of a few years before the New York City College for Men and the Normal College for Women will be on a par with any college in the country in point of standard and of requirements.

Now, these things I have told you, because I think they are full of encouragement and full of instruction. It has taken New York City, with all its wealth, more than a century to reach this result; and, if you in the South ever feel inclined to lose heart, please think how slowly, how very, very slowly, we have had to make progress in the City of New York; but, on the other hand, if you think of that, remember, also, please, that our progress has been as certain as the rising tide. The spirit of democracy there, as soon as it laid its eyes upon the ideal, never faltered, and it will not falter here. You may have your disappointments. You may be tempted to lose heart because you seem to progress so little, in the face of so great a problem as lies upon you; but be of good courage, the democratic spirit in you will not let you be defeated, and neither will it let you rest until you have realized your ideal.

Sometimes the public has received great aid from private initiation. For a long time the city could not be persuaded to adopt the kindergarten; so the New York Kindergarten Society was established for the purpose of showing the city what a kindergarten was. In less than ten years the city itself had 500 kindergartens as a part of its public school system.

Now, we of New York are very apt to think that the burden laid upon us is exceptionally heavy, because we stand at the gateway of

the nation, and receive, at first hand, the bulk of the foreign immigration. How many of you realize that the present center of emigration is within 100 miles of Constantinople? It is not the northern races like ours that are coming now, in large numbers; it is the southern races—Italians, Slavs, Russians, Bohemians, Jews, and people that seem strange to our civilization; and they come in hordes that sometimes make us wonder what is to happen. We sometimes wonder if even the City of New York can carry such a burden; but I personally glory in it, because I know that the City of New York would perish of fatty degeneration of the heart if it did not have a mighty burden for humanity placed upon it. You remember that old hero of the classical myth under whose touch everything turned to gold, and do you recall that the poor creature died of hunger, because all food and drink that he attempted to take turned to gold in his throat? That is what will happen to any man, to any state, to any nation, whose object in life is to make everything turn into gold. Wise men, wise states, wise nations, are those who take gold and turn it into life. How are you going to take gold and turn it into life? Just as you make life produce life; by throwing it away, if need be, by spending it, by giving it away. To any man gold may be a blessing; but gold that is not used is the very curse of a nation. So I glory in the fact that New York City, rolling in its millions, as it sees these poor people coming from Europe, degraded people, degraded by their treatment for centuries, has had given to it the proud privilege of being the first American community to say, in the name and in the spirit of the people of America: "Rise up, stand on your feet, and be men." And, if it sometimes seems to you people of the South as if a burden greater than you can bear has been laid upon you, in the necessity of developing everywhere a double system of education, may I remind you of that pathetic and philosophic utterance of Victor Hugo, when he said: "God suffers not the precious fruits of sorrow to grow upon a branch too weak to bear them." You have this great burden because you are a mighty people. You are mighty in yourselves: mightier still as a part of the American nation; and it is because you are what you are that you are called upon to meet this mighty task, fit only for men of heroic mould.

Every one of us who heard this morning the reports of the Superintendents of Instruction of the several Southern States will go home treading the earth as though we were an inch or two higher

than when we came into this community, because we know how you are facing your problems. Let us all strive to face our problems, North and South alike, not in the spirit of cowards, that turn from them because they are hard; but in the spirit of men, who stand up and say, in the face of their Maker, "We are here: command us."

THE CHAIRMAN: I deem it a great privilege to translate the facial expressions and other manifestations of pleasure by the audience into a vote of thanks for all the speakers, the lady and the gentlemen who have so entertained, instructed and inspired us here tonight.

The Conference stands adjourned till tomorrow at 10:30 a. m.

## THIRD DAY, FRIDAY, APRIL 28

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### MORNING SESSION AT THE COLUMBIA THEATER.

The Conference was called to order at 11 o'clock.

THE CHAIRMAN: Announcements this morning are exceedingly important. Your attention is called to the invitation of the Citizens' Committee to the strangers within the gates of Columbia to enjoy a car ride around the city. The cars will be at the transfer station, directly opposite this theater, at 4 o'clock this afternoon, and such of the visitors as make the trip will be left, if they so desire, at the Presbyterian College in time for the reception, which is to be from 5:30 to 7.

I am requested to suggest to the citizens of Columbia that they have been adopted as a body, by a spiritual consensus of opinion, as members of the Conference, and the local committee desires that every citizen present should register, that their names may pass into the accumulating list of those who have assembled on such occasions from year to year.

The regular business of the hour is to receive the reports of committees; and first, we will hear from the Committee on Resolutions, Dr. S. C. Mitchell, Chairman.

#### DR. MITCHELL.

When your committee came together, being under the spell of the spirit of gracious hospitality in this city, they found it practically impossible to formulate anything that they thought adequate to express their appreciation of the kindness and courtesy they have met on every hand; and some one suggested that nothing could be more happy than the formulation of this sentiment by one of the foremost poets of the country, Mr. Richard Watson Gilder, and one of the committee suggested that I read that as an expression of our feeling, with such modifications as were called for. I now wish to make this acknowledgment for the members of this Conference for Education:

"We, the members of the Eighth Conference for Education in the South, coming from many sections and various States, desire to

express our keen appreciation of the generous and gracious hospitality of the people, including especially the officers and members of the local committee, the Governor, Lieutenant-Governor, and other members of the State Government, of the organizations which joined in the invitation, the press of Columbia, and the associations and individuals who have so kindly opened their doors to the delegates and guests.

"We have derived pleasure and inspiration not only from the interchange of information and opinion, on the immediate subjects of the Conference, but also from the spirit of good will, of enterprise and of patriotism which characterizes this city of so great memories and heroic traditions.

"S. J. BOWIE,

"S. A. MYNDERS,

"S. C. MITCHELL."

THE CHAIRMAN: The action will be upon the acceptance of the report of the Committee on Resolutions.

A motion to accept the report was carried; and then, upon a further motion, the resolutions were unanimously adopted.

THE CHAIRMAN: The next business in order will be the report of the Committee on Nominations, Dr. E. A. Alderman, Chairman.

DR. ALDERMAN.

I am instructed by my colleagues of the Committee on Nominations to make the following report to this Conference:

The committee nominates for President of this Conference, Mr. Robert Curtis Ogden, of New York City. I am further commissioned by my colleagues of that committee to say to this Conference that it was the universal and profound feeling of the committee that through the faultless conduct, the profound unselfishness, the unwearied energy and devotion to the great idea, Mr. Ogden has made this Conference an amazing instrument of usefulness and power in the life of this nation.

In a sense I think I have the chair now. I am asked by the committee if there be any other nominations for this office. I hear no other nominations. Those who favor this nomination will signify the same by rising to their feet. [The audience rose en masse.]

Those of the contrary opinion will also rise. [Nobody rises.] I have the great honor and pleasure of declaring the reelection of Mr. Robert Curtis Ogden as President of this Conference.

MR. OGDEN.

*Mr. Chairman, Ladies and Gentlemen, Members of the Conference:*

I feel that it is only due to my own self-respect, without affectation or cant, that I explain in a very few words an apparent contradiction. Some who are near to me, a circle of people who represent the active work for which this Conference and the associated boards stand, have been aware for some time that I have said with emphasis that it would be impossible for me to continue in the office of the President of the Conference for Education if it should be the desire of the members of the Conference that such should be. I was very sincere and very emphatic in the announcement of this decision.

I dislike extremely to make a personal reference, but I must say that that decision as it stood until within twenty-four hours was based upon personal grounds entirely. It was not because of a loss of interest in the great cause for which this organization stands; not on account of the lack of appreciation of the progress that has been made (and I believe with full understanding great good, under the guidance of Divine Providence, has been accomplished); not that there is any lessening desire to serve as I might have opportunity to serve, but simply because, not merely business obligations, but certain obligations of a personal character, and very intimate in their nature seemed to demand such resources in time and strength as I had at command. I want to say here, now that we are in the light of personal confidence, that this whole work is a very solemn work to me. When I have the great privilege and honor to sit as the presiding officer of the education boards, and when particularly in the deliberative conferences of the Southern Education Board, at the home of George Foster Peabody, at Lake George, each summer, associated with the statesmanlike and philosophic men of the board, men who can think as well as act, men who have a full conception of the interests of this dear land of ours and the things yet to be done for its people; I say that when I sit at the head of that board and hear the utterances of those men, it becomes a very deep regret with me that only the four walls of the room witness the



confidences; that the great things that are said do not find their way to the world at large. Thus it comes about that the position becomes to me one of great solemnity; one that would appeal to the very best in any American.

So out of this has come the judgment of these men, whose judgment I respect perhaps as I respect the judgment of no other group of men in the world, that this cause, with its great constituency founded in spiritual democracy, over and above all other organizations, has a bearing upon our national wellbeing. By accident of circumstances certain men have come into certain places of power in this, and through this common guidance it seems to my associates that I chance to have a certain place as my personal position, and that for the present it is necessary that I continue to serve.

I dislike very much the need for this personal explanation, but I do think that it is due myself to make it in order that I may not be considered as a thoughtless man, making decisions only to change them and not knowing my own mind. I did know my own mind when I stated that this could not go on, and I know it now, but I have been overruled by what seems to be the larger consideration, and I will continue in the office to which I have been elected, deeply appreciating your confidence and serving as I may have a chance to do in the future.

PRESIDENT OGDEN: I am afraid I shall have to call the Conference to order. I will ask Dr. Alderman to proceed with the completion of the report of the Committee on Nominations:

DR. ALDERMAN: The Committee instructs me to report further for Vice-President of this Conference, Hon. Charles B. Aycock, of North Carolina; Secretary, D. J. Baldwin, of Alabama; Treasurer, W. A. Blair, of North Carolina; for the Executive Committee, S. C. Mitchell, of Virginia; H. L. Whitfield, of Mississippi; Sidney J. Bowie, of Alabama; R. B. Cousins, of Texas; J. M. Pound, of Florida; Clarence H. Bowie, of North Carolina; D. B. Johnson, of South Carolina; C. B. Gibson, of Georgia; R. H. Jesse, of Missouri; B. A. Shanks, of Kentucky; S. A. Mynders, of Tennessee; J. H. Hinemon, of Arkansas.

THE CHAIRMAN: Are there any other nominations for these offices? There does not appear to be any. You are not bound in this Conference by constitutional limitations upon the methods of

elections, therefore, following the precedent of previous years, unless there is objection, I ask that the Conference vote *viva voce* upon the whole ticket.

The nominees were unanimously elected.

THE CHAIRMAN: We will now have the report from the Executive Committee. And here comes a question of procedure upon which I should almost like the advice of some of the constitutional lawyers who sit on the platform. Calling for the report of the Executive Committee is a little like the case of Abdul, the Sultan of Turkey, and we ask whether it is the committee *as is* or the committee *as was*. The newly-elected committee is the committee of organization, but the committee elected last year is the committee before us now, and I would, therefore, ask that Dr. D. B. Johnson, a member of both committees, speak for the committee of last year. Perhaps in his appearance in that capacity he will give us a word of prophecy as to the future.

DR. JOHNSON.

*Mr. President and Gentlemen:*

The Executive Committee has no report to make. Everything has been running so smoothly that there has been nothing for this Executive Committee to do. Nothing has come before us, but we are ready for any proposition or ready for something to do, and will be glad to have a proposition for the place of meeting of this Conference for next year. We would be glad to consider any such proposition.

THE CHAIRMAN: The opportunity is now offered for the suitors for the hand of the Conference to make their respective proposals in the absolute privacy of this publicity. The Conference is now ready for proposals. I have an intimation from several sources that Asheville has a communication to make through some of its citizens.

HON. J. D. MURPHY.

*Mr. President, Ladies and Gentlemen:*

I am here to bear a message from citizens of Asheville and the people of North Carolina to this Conference.

In the first place, to commend the spirit which animates and pervades this Conference—the altruism, the patriotism, the broad and catholic sympathy, the lofty purposes, which inspire this body of men, of commanding force morally and intellectually.

In the second place, to express the profound appreciation and heartfelt gratitude of the people of North Carolina for the self-sacrificing endeavors of the men of the North who have contributed of their substance, of their intellectual resources, of their sweet and ennobling spirit of helpfulness and self-sacrifice.

Western North Carolina, from which I come, has been the beneficiary of the beneficence and munificence of the people of the North.

The Board of Home Missions of the Presbyterian Church [North], of which Board the distinguished President of this Conference is an honored member, has, through educational and religious efforts brought light and life into the hearts and homes of many of our people.

Near Asheville, there is a princely palace situated in the midst of a lordly estate, the home of Mr. George W. Vanderbilt. All that artistic skill and unlimited wealth can do to transform a fair domain into a landscape, transcendently beautiful, has been done. There wealth has been transformed into beauty.

In sight of Mr. Vanderbilt's estate there are three schools established by the Northern Presbyterian Church—the Farm School, for boys; the Home Industrial, and the Normal and Collegiate Institute, for young women. In these schools money is being transmuted into mind.

Mr. Vanderbilt, with his immense wealth, has cultivated and beautified lands. The Home Mission Committee of the Presbyterian Church, of which Mr. Ogden is a member, has cultivated mind and soul and spirit.

We, of Western North Carolina, therefore, have seen a splendid exhibit of what a wise philanthropy can do for a struggling people. It is, however, in no commercial spirit, in no spirit of mendicancy, that we invite this Conference to hold its next meeting in Asheville. We invite you to meet in that fairest region of the South because of the encouraging, stimulating, helpful, and uplifting influence of such a meeting composed of men of work and worth such as you are.

Those mountain people are rich in native endowment, rich in worldly wisdom and mother wit.

Senator Vance, of North Carolina, in his lecture on the "Scattered Nation," said those Western North Carolina people were smarter than the sons of Abraham. He said that there were hundreds of men in Western North Carolina who could trade any Jew out of his seat in Abraham's bosom and get "boot" besides. There are many folks in Western North Carolina who could teach Jacob "tricks," although he defrauded his brother out of his birthright, then went to Paden-Aram and stole everything that was stealable and married everything that was marriageable.

Mr. President, in behalf of the municipal government of the city of Asheville, in behalf of the Board of Trade of that city, yea, in behalf of all the people of North Carolina, I extend to you a most cordial invitation to hold your next meeting within our borders.

I sincerely trust, Mr. President, that the Executive Committee will favorably consider our invitation, yea, our petition. Come, Mr. President, and we will show you the finest farm in the South, the property of that horny-handed son of toil, Mr. George W. Vanderbilt. We will show you a city prettier than any in this country, except that one from which each one of you respectively comes.

Asheville is located in the center of the universe, because the sky touches the earth equidistant all around it.

THE CHAIRMAN: The chair is a little embarrassed. This allusion to Jacob reminds me that when he was reciting the blessings he had received from Divine Providence, he said: "With my staff I passed over this brook (the name I have forgotten), and now I have become two bands." It strikes home to me very closely that I am affected in a personal way this morning, and I want to know what this means, for I am a member of the Board of Home Missions of the Presbyterian Church, and have to do with some of these schools, and I am chairman of the Southern Education Board, and I think upon the line of the Old Testament dictum that has been laid down, I am entitled to an explanation as to what is meant by Asheville. The request from the city of Asheville, together with the correspondence in my hands, will be referred to the Executive Committee for consideration.

A gentleman from Texas said something very serious to me yesterday about desiring to present something here.

SUPT. R. B. COUSINS.

*Mr. President:* I desire simply to say that the educational interests of Texas would feel greatly honored as well as inspired to greater things if we could have this great gathering within our borders. We all are proud of some things that we have achieved, and we are inspired and awed when we contemplate possibilities of the future. I find that the people of these different organizations here expect us, when we speak of Texas, to become boastful of our magnificence, especially when we speak of our territorial limits and broad industrial possibilities and rich educational inheritance. We have a matchless history which has been made possible by the contributions of the blood and the brain from all over this great country. This historic city and this historic State in which we now find ourselves so delightfully entertained, has contributed to the greatness of our State, and I am glad to say that the gentleman who now presides with dignity and with distinguished ability over the destinies of Texas, as our chief executive, is a native of this historic State.

From Maine to the gulf, and to the western mountains you have sent into our State splendid men and splendid women. Texas recognizes the debt of gratitude to all the good and the great of this great nation of ours. To be sure you have divided with us this class of your men and women and you may find in Texas some of your friends from another class. I find that some of the inmates of the penal institutions of the great Texas have come from your States.

But, Mr. President, we have our problems; we are struggling to prevail. We believe that the gathering of this body in our midst would be a great help to us. I desire the good people of this body and this great State and this great section of the United States running the entire limits of the Atlantic seaboard, and elsewhere, not to forget that Texas is a part of the United States. I find that in the statistics, the reports and in all the factors which enter the discussions of this body we are referred to only incidentally. So far as I can remember now we were mentioned only about once in the magnificent array of statistics given here last evening—in a very complimentary way, to be sure; but we are a part of this great government. We would like to share in all the good and great things which you undertake to accomplish. I repeat that while we have magnificent stretches of public domain which have been secured and

dedicated to the education of our people, since we are not entirely independent, we do not desire to live without your sympathy and without your help.

I submit this rambling talk, Mr. President, to this body, extending the invitation now and hoping to have the privilege later of reinforcing it with the proper requests from the Governor of our State and from the different boards which control our commercial interests and our school interests, and I ask you to leave this matter open until we can make out our case fairly, and we will be glad, we will feel greatly honored, if you will consider our invitation. If you will come out to Texas we will show you what we have done, what we possess, and what are our aspirations, our hopes and our fears. In order that we may enlist your sympathy we will give you the best we have; if there is anything within our borders that will be of benefit to you, the keys will be yours. We will open our homes, we will open our hearts. We will invite you to share in our secrets. We will invite you to take a fair share in all undertakings, and when the honors come we will share them with you. And when we have accomplished our own destiny, as we believe there is in the future for us, we will work out a still greater destiny for our common country. We will share with you the glory of our largest accomplishments and we will lay them at the feet of our common country. Come down to see us. We may help you. We will do the best we can. I am sure you can help us, and we will not lack in appreciation. Come to Austin, to the capital of our great State. We want you to know our people. We desire that our people shall know the impulses which actuate and which impel this organization toward the accomplishment of the great things which it has undertaken. I desire to say that we need your help. Come to Texas at your next meeting, and if you cannot come then—but we hope you will come then—we will renew from time to time our petition until you do hear us and give us an opportunity to share the blessings which you are scattering over this beloved land of ours.

THE CHAIRMAN: This invitation comes to us from the State Superintendent of Education for Texas. The gracious invitation will be referred to our Executive Committee. There will be no haste in its decision; ample opportunity will be given for its consideration. Are there any other suggestions of like agreeable nature?

DR. CHAS. D. McIVER.

*Mr. President:* I am somewhat embarrassed. I did not know until I reached Columbia that Asheville would be an applicant for the next meeting of this Conference. I am here by the direction of the Chamber of Commerce and the civil authorities of Greensboro, N. C., to invite this Conference to hold its next meeting in that city. This invitation has the endorsement of the Governor of North Carolina and the State Department of Education.

We have not forgotten the first large session of this Conference held at Winston-Salem, N. C., when a large number of its members spent half a day in Greensboro. It is because of our pleasant memories of that visit that we should like to have you come again. I feel like the little boy who had a present of a beautiful rocking-chair from his aunt. He was so delighted that he sat down in the chair and rocked back and forth in happy silence. His mother said to him, "Don't you think that you ought to thank Aunt Jane for that chair?" He said "Yes," and turning to his aunt said, "Aunt Jane, the chair is mighty pretty. I wish you would give me another."

Greensboro does not wish, however, to be selfish in this matter. North Carolinians will welcome this Conference at any point in the State, and if it should appear to the authorities of the Conference that it is wiser to hold the meeting in Asheville than in Greensboro I am advised by the Governor and State Superintendent Joyner that they would like to give their endorsement to the invitation just extended to you by our friends from Asheville. Knowing as it does that this Conference represents so largely the thoughtful and influential forces in education throughout the country, North and South, North Carolina will be glad to have you meet within her borders at any time when it may suit the convenience and plans of the Conference.

We do not desire to take the Conference from other States that have not enjoyed one of its sessions, but the sooner the Conference finds it convenient to hold another session in North Carolina the more gratifying it will be to us.

Mr. Burris A. Jenkins, President of Kentucky University, of Lexington, Ky., was introduced and spoke as follows:

## PRESIDENT BURRIS A. JENKINS.

*Mr. President, Ladies and Gentlemen:*

I am somewhat in the position of the two Irishmen who came down on the train with us the other night. They had never ridden in a Pullman car before, and after much talk they finally got to bed, or rather Mike did, and there was a great scrambling in the berth next to me, which belonged to Pat. Finally Mike said to Pat, "How are you getting on?" and Pat replied, "I am getting on pretty well, but oi'm havin' a divil of a time gittin' into this hammock."

This being my first Conference for Education in the South, I am not sure that I will say just the right thing, and not being sure of that I went around last night to Mr. Superintendent Hand before his address and gave him those figures about Kentucky which he was kind enough to insert in his address. These figures show the condition of affairs in our State, and the need which we have for this Conference, and you can get them in the morning's paper. I will call your attention simply to the number of native white illiterates over ten years of age in which we yield precedence only to North Carolina. I will call your attention to the second table of native white illiterate voters in which we yield precedence to none, 62,000 over against North Carolina's slow second of 54,000. Now, then, there are three reasons why we want this Conference at Lexington, Kentucky: first, because we need it; second, because you could easily reach it; and third, because we could take care of you. In the first place, we need it because we are losing ground apparently in Kentucky in the matter of education. Dean Shaler, in his history of the State, declared some twenty-three years since that unless Kentucky made provision for education she would lose her place of leadership in the halls of the national Congress and in national affairs. In less than a generation that prophecy has been fulfilled, and I do not speak my own words when I say that it is difficult to find the public men within our State to take the places of the Clays, the Breckenridges, the Carlises, and the Lindsays, who are gone to their last long sleep, or gone to New York.

We need it, in the second place, because we are conservative and provincial. My friends, Kentucky is not the only provincial community. I learn that Boston is no longer a locality, but a state of mind. There are conservative and provincial States. I was being



entertained some time since at the home of a bluegrass farmer when I noticed in a great forest, which he called his front yard, a beautiful specimen of an Indian mound, and at dinner I said to him: "Have you ever opened that mound? I think you would find some things very interesting inside of it." "Well," he said, "my father didn't open it, and his father didn't open it, and my great-grandfather didn't open it, and I ain't goin' to open it." That is the attitude of Kentucky on most things, except on bottles of Bourbon.

Now, we need this Conference to come there and open our lives to the possibilities of education in the State. And yet there is a good thing about that conservatism, let me remind you. When Kentucky does take a step forward it is to stay, and if this Conference comes to us next year there will be a long step made forward and no retrogression made afterward, I am sure.

Then again, we have the feuds of Breathitt County and of the mountains, and we need enlightenment to lift us out of that code of morals which belongs to the old Scotch Highlanders—an eye for an eye and a tooth for a tooth.

All Kentucky is like Tennessee, and "all Gaul is divided into three parts," the Mountains, the Bluegrass, and the Pennyr'y'l. 'Now, we do not invite you to one of these parts, as one of the gentlemen from a certain State did here this morning, but we invite you to the whole State. It is the mountains and the Pennyr'y'l which most need your attention; therefore we will put you right off between them in that little spot of fifty miles in circumference whose influence reaches out all over the State. I was reading an old manuscript with a new version of the Garden of Eden story. It was written in Syriac, which I read for recreation sometimes, and the account read somewhat as follows: When Adam and Eve were turned out of the Garden of Eden they asked permission of the Lord to let them go and live in the Bluegrass region of Kentucky, but the Lord said, "No, that would be the same as living in Eden"; they continued to press Him and He allowed them to go and live in Lexington, Ky.; but the serpent took up his abode in Breathitt County, and it has been there unto this day."

We need high schools. Except the larger towns of the State, such as Covington, Louisville, Lexington, and a few others, there are no high schools throughout the length and breadth of our great State, so that our colleges are compelled to maintain preparatory

schools, when we would rather not do so, because these raw fellows come to us from the back counties with no preparation and we must prepare them for college work. One fellow came last fall who tried to get into the State college. He failed. Then he came to us and said: "I want to go in your school." I said, "What do you know? What have you studied?" He said, "I have not studied much of anything." "Where have you been to school?" "I have been to school three or four months up in the mountains." "What have you learned?" "I don't know; nothin' hardly." I said, "The place for you is over here in the city schools." We sent him over to the public school next door to the University. But these students come to us with a pathetic thirst for knowledge, and many of them will not come down out of the mountains into the Bluegrass; we must send them a message of education and prepare adequate schools for them.

We have no normal colleges in the State of Kentucky, not one, except for the colored race. We have provided for them better than we have provided for ourselves. We are making an earnest campaign right now for the establishment of two normal schools at least within the borders of our State, and trust that this Conference will aid us in this campaign for education. Our State institutions are not adequately supported, and if you would go into one of the County Teachers' Conferences or Institutes during the summer and stay there through the long afternoons as the flies buzz and the teachers drone you would see the necessity for the better training of the teachers of our State.

Just two more points: You can easily reach Lexington from any part of the country. Your special train may start from Jersey City and without changing go straight into the station at Lexington. You can't go from Atlanta to Minneapolis without passing Lexington. You can't go from New Orleans to Chicago without passing through Lexington. In going from Louisville to New York it is difficult to avoid Lexington; and you can go to Lexington from Texas as well as you can go anywhere else from Texas.

And then we can take care of you. We have an opera house which will seat the convention. We have that famous Phoenix Hotel. We have five colleges within a radius of thirty miles from town which can organize and carry forward the movement. We have present here today the largest delegation of any State from a distance. I will ask all the Kentucky men to stand and let you see who they are.

[Six men rose from their seats on the platform and were greeted with applause.]

Some of the Presidents of these institutions are here today, and we extend to you, and can easily furnish the documents, an invitation from the Governor, from the Chamber of Commerce, from the Board of Aldermen, from the Presidents of these institutions, and if it were not for the fact that our House of Representatives meets only once in a while, we could bring you an invitation from them as well. Most cordially, most heartily, would we welcome you, sir, and you, gentlemen, and all the members of this Conference, should you come to the Bluegrass of Kentucky.

THE CHAIRMAN: New Yorkers will not forget that the address of James Lane Allen is at Buren, 399, and the Executive Committee will certainly listen to the "Kentucky Cardinal" and to the "Choir Invisible" as they consider this eloquent invitation from Lexington, Kentucky.

Are there any other persuasive addresses in reserve here? If not we come to the regular program of instruction for the morning. It gives me very great pleasure to introduce the next speaker, who, as State Superintendent of Education of Alabama, and later as President of the University of Alabama, has given his sympathy, his counsel and his voice in public repeatedly, in behalf of the interests of this Conference. I have the honor to present Dr. John W. Abercrombie, who will speak on the subject of

### SCHOOL SUPERVISION.

DR. ABERCROMBIE.

*Mr. President, Ladies and Gentlemen:*

The question of school supervision has been assigned to me. It is a subject which bears directly or indirectly upon every phase of educational development. About it volumes have been written. To its study many men and women have devoted their lives. I am asked to discuss it within a period of fifteen or twenty minutes. The limitation imposed reminds me of the charge of the mother who, in giving permission to her daughter to learn to swim, said:

"Yes, my darling daughter;  
Hang your clothes on a hickory limb,  
And don't go near the water."

Indeed, ladies and gentlemen, anything like a thorough or even systematic discussion of the subject of school supervision would require much speaking. The time allotted for the whole of the program of today would not be sufficient. Therefore I shall enter upon the performance of no such task. I shall rather content myself with some hasty and disconnected remarks upon certain phases of the subject.

#### SPECIAL TRAINING NECESSARY.

In some unaccountable way, we have, till recently, underestimated the importance of special training for the work of supervision. Even now in some States, inexperienced, and otherwise untrained men are considered competent to render efficient supervisory service. This is true especially with reference to county supervision.

The necessity for special preparation, for direction and leadership in other fields of labor, has long been recognized. If a plantation is to be overseen, if a suit at law is to be prosecuted or defended, if a factory is to be established and managed, if a railroad is to be built and conducted, if any work not educational is to be supervised, we employ for that service some person specially trained at school or by experience. Then, when a system of schools is to be administered, why not assign the duty to a specialist in that field of action? Is it possible that people care less for the right direction of the education of their children than they care for the proper management of things material? The interest taken in educational affairs in some communities would seem to indicate as much. While this condition exists in some portions of every section of the country, it is found in the acutest form in certain parts of our own section. The time has been when there was good excuse for such condition, but that time no longer exists.

#### DIVISION OF THE WORK.

In the South, as in other sections of the United States, the work of school administration has been divided by law into three distinct but closely related departments, namely, State supervision, county

supervision, and district supervision. To this classification may be added such supervision as is done by the teacher in the one-teacher school. What is true as to the fitness of men for efficient service in one of these departments is true to a great extent as to all. The best district supervision is based upon experience gotten from actual teaching. Experience as teacher and as district supervisor is an important qualification for the most successful county supervision. An experimental knowledge of one-school, district and county supervision is the best guarantee of fitness for State supervision. In other words, the person who is called to a superintendency should be thoroughly acquainted with every phase of the work beneath him. Only the professional educator can meet these requirements.

#### STATE SUPERVISION.

The time once was, and it is not far distant, when the people cared little about the fitness of candidates for the high office of State Superintendent of Education. So far as the lawmaking power is concerned, this seems yet to be true in some of the States, as in them any elector is eligible to election or appointment to that important position. Be it said to the credit of the people, that, notwithstanding this defect in the law, the practice is established in nearly every State of choosing for this office only professional educators. This custom seems to be firmly established in the State which I have the honor to represent. So, as a rule, we have competent State supervision. Competent State supervision would be guaranteed everywhere if in every State the Superintendent of Education were required by law to be a professional educator of experience, of recognized ability, and of high character.

#### COUNTY SUPERVISION.

What has been said of State supervision is equally true of county supervision. Indeed, county supervision is the more important, because it is more closely related to the work of the individual teacher and the individual school. There are those who claim that at this stage of development, the office of county superintendent is the most important in the entire system. Since as a rule, the county superintendent has to do directly with the development of the rural school—that branch of the system which is in greatest need of strengthening—this claim seems to be based upon sound reasoning.

Many county superintendents are well qualified for a satisfactory performance of their duties; many are not so qualified. This state of affairs is attributable largely to the fact that, in some States, the office is regarded as a political one. This is a hurtful policy. Under the excitement attendant upon partisan contests, the matter of qualification is frequently overlooked altogether. The result is inefficient supervision. The office of superintendent should be removed as far as possible from the influences of what is called practical politics.

So long as it is possible under the law for unqualified men to secure election to this office—men who are not experienced in school management, who know nothing of the history of education, who have not made a study of the theory and practice of teaching, who could not even pass a creditable examination for the lowest grade of teachers' certificate—just so long will we have here and there incompetent supervision. So long, too, as we follow for political reasons the practice of forcing out of office at the end of one or two terms competent superintendents, just so long will the cause of education be retarded. A qualified county superintendency is one of the greatest of our educational needs. Local taxation, better buildings, consolidation of schools, proper classification, good teaching, all, all depend upon it.

Yet, when the meagre salaries paid are taken into consideration, those who supervise are not entirely blamable for making so little preparation for their work, or for devoting so little time to a performance of official duties. In many counties superintendents receive mere pittance as compensation. They should not only be well qualified for the work, but should also be paid salaries sufficiently large to enable them to devote the entire time to it. In the smallest counties even, superintendents should receive compensation sufficiently great to enable them to live comfortably, to accumulate a reasonable competency, and to spend an adequate portion of time in making better preparation for service.

#### DISTRICT SUPERVISION.

District supervision is of prime importance, for it is there that the superintendent comes into direct touch with pupils, with parents, with trustees, and with all of the other forces that go to make or unmake the school. Upon him rests the arrangement and administration of the courses of study, the recommendation of teachers,

the classification of pupils, and the enforcement of discipline. A narrow man, a weak man, an inexperienced man, cannot meet the demands of such a position.

#### NECESSARY QUALIFICATIONS.

What, then, are the chief qualifications necessary on the part of superintendents, State, county and district, in order that satisfactory results may be guaranteed? Briefly stated, I should say:

1. Scholarship. That scholarship is essential to the wisest direction of educational affairs seems to be self-evident. It is conceded that the blind cannot lead the blind.

2. Teaching experience. Only a man who has done successful teaching is qualified to judge wisely of organization, of classification, of grading and of methods of instruction.

3. Enthusiasm. The superintendent should be deeply in love with his work. Enthusiasm is necessary in every calling that has in it the elements of service, public service, service to fellowman.

4. Tact. Unless the superintendent possesses what is commonly called tact, "the ready power of appreciating and doing what is required by circumstances," he will fail to secure the necessary co-operation from trustees, teachers, pupils, patrons and people.

5. Leadership. Elements of leadership are absolutely necessary. One of the superintendent's most important duties is to point the way to new and better conditions.

6. Patriotism. An earnest, consuming, abiding love of home and country is an essential qualification. The superintendent should be a true patriot.

7. Character. If the superintendent be not a man of exemplary habits, of high thinking, of noble living, of exalted character, he will be powerless to perform rightly the functions of his high office. A characterless man is incapacitated for such service.

#### PECULIAR PROBLEMS.

The necessity, the absolute and immovable necessity, for maintaining a dual system of schools in each of the Southern States, complicates the question of supervision. The superintendent in the South has to meet and solve problems of administration that never confront the superintendent in any other section. He must know

not only the needs of the white man, but also the needs of the black man. To have such knowledge, he must be familiar with the characteristics of both races, their habits, customs, tendencies, etc. In other words, we have problems of school supervision that are peculiar to the South. For this reason, other things being equal, the Southern-reared man or woman is best fitted for supervisory positions. Of course, there have been and will be notable exceptions to this general rule.

#### THE CONFERENCE AND BETTER SUPERVISION.

This Conference exists for the study of educational conditions and for the better organization of the friends of education in the South. We want to prepare not only for more efficient supervision, but also for more effective effort in the general crusade which is being waged against ignorance, that ignorance which stands as a barrier to progress of every description. To such a purpose, no intelligent, observant, patriotic person can find reasonable objection; on the contrary, to it every such person should lend his hearty endorsement and active cooperation.

If there is one matter which is of preeminent importance to all the people of this country—North, South, East, and West—that matter is the establishment and maintenance in each of the States of an adequate school system—a system which will carry every child, rich and poor, black and white, city and country, farm and factory, such training of head and hand and heart as will fit for intelligent and patriotic citizenship, and as will qualify for successful action in the domain of everyday life. That we still have among us people, some of great intelligence and wide influence, some of exalted position and extended popularity, who oppose universal education at public expense, cannot be denied; but let us rejoice that the number of such people is growing smaller, rapidly smaller. The labor has been long and arduous, sometimes discouraging, but the prospect is brightening, the opposition is scattering before the onward march of Anglo-Saxon civilization.

#### CONCLUSION.

Let us encourage this movement. In it is the promise of a brighter day. This Conference is composed of representative men and women



from the South and representative men and women from the North. They come together as fellow-citizens, imbued with the true American spirit, moved by that patriotism which knows no North, no South, no East, no West, save it be for the common good.

Fellow Southerners, let us join hands with our friends, from whatever State or section, in an effort to improve the common country. Let us lead our own people to a full realization of the fact that illiteracy does not conduce to good citizenship, that it does not contribute to the prosperity of a people. Let us proclaim from stump and stage, from pulpit and printing press, the indisputable fact that ignorance and superstition, depravity and criminality, pauperism and vice, are inseparable evils.

THE CHAIRMAN: We shall now have the privilege of listening to an address on "Public Order and Public Schools" by Col. G. A. Gordon, of Savannah. The citizens of all parts of this country remember with gratitude the ringing address of Colonel Gordon to his command, in which he laid down so clearly the obligations of law, and so splendidly the duties of the citizen-soldier, so that at one stroke this young commander of Savannah became a national figure; and that is an additional reason why we join in welcoming him here this morning.

## PUBLIC ORDER AND THE PUBLIC SCHOOLS.

COL. G. A. GORDON.

*Mr. President, Ladies and Gentlemen:*

Several weeks ago the Executive Secretary of the Southern Educational Board sent me an invitation to address the Eighth Conference for Education in the South on the subject of "Public Order and the Public Schools." He wrote: "We will be obliged to suggest a time limit of about twenty minutes, but I think that within this brief period you will be able to bring us a real message."

After listening, during the past two days, to the addresses on education by the many distinguished speakers so eminently qualified to discuss the subject; addresses replete with original ideas and pertinent suggestions, it has gradually dawned upon me that if a "real message" means something more than what has been said, I might speak twenty *hours* without adding anything of value, and twenty

*seconds* would suffice to voice any new thought which has not already found expression here. Indeed, I am tempted to withdraw gracefully, like the old deacon who, when suddenly called upon at a campmeeting to lead in prayer, responded, his mind upon the events of the preceding evening: "It is not my lead; I dealt."

"Public Order and the Public Schools:" Why should these two be bracketed in the same subject? Is not the very existence of public schools a guarantee that a stage of civilization has been reached which insures public order? How can a civilization be defended if it does not assure public order? Of what use are the public schools unless they educate the children to be law-abiding, law-respecting citizens? We all know how we should *like* to answer these questions. If a foreigner were to ask them, could we truthfully say that American civilization is today abreast of the rest of the civilized world as regards public order? Could we boast of what our public schools are doing to improve existing conditions? I think not. The very fact that these two things, public order and the public schools, are thus linked together shows that thinking men are dissatisfied with the present low standard of public order, not alone in the South, but in all parts of this country, and that they look to the public school, the cradle of the education of the vast majority of our citizens, to better the situation.

The Fourth Conference for Education in the South adopted the following resolution: "The overshadowing and supreme public need of our time, as we pass the threshold of a new century, is the education of the children of all the people."

In his book entitled "The Present South," Mr. Edgar Gardner Murphy writes:

It is to the school that our democracy must look for the satisfactory adjustment of the problems which accompany and affect its progress. Schools must be instructors of the contemporary civic conscience. They must help the State to bring to men a profounder, and, therefore, a simpler, reverence for the institutions and processes of Public Order.

The relationship between public schools and public order is clearly recognized in the foregoing quotations.

My knowledge of public schools is limited. I presume my position as an officer of the Georgia State Troops suggested my selection

to discuss such a subject as "Public Order," and if my experience as enlisted man and officer has taught me nothing else, it has made me realize that, with respect to public order, as with so many other things, "an ounce of prevention is worth a pound of cure." Sentiments and opinions and prejudices of mature men cannot be changed by argument. Passion seldom yields to persuasion, and it is a thankless task to oppose friends and neighbors with threats of death when they stray from the paths of law and order. Far better train them in youth to a different point of view concerning the duties of citizenship, and the value of a strict compliance with the law.

The constant discussion of this subject indicates dissatisfaction with the present standard of public order, not only in its narrow sense of obedience to the laws on the statute books, the mandates of courts and the ordinances of town or city, but in that broader acceptance of the term, which includes respect and reverence for law, as the rule of public conduct, and the framework of our present social structure.

The topic assigned can best be considered, first, in its application to the country taken as a whole; next, in its bearing upon our Southern problems.

In order to seek a remedy, it is necessary to diagnose the disease. The most hopeful feature of the situation is that the necessity for improvement is recognized. The deplorable lack of public order in this country was well set forth in a recent address by Dr. Lyman Abbott, who said:

Now, gentlemen, the first thing I want to say to you tonight is that there is nothing that America needs so much as the development of an earnest, loving obedience to law. It does not need more wealth; we are rich enough. It does not need more commercial prosperity; we have got it in abundance. It does not chiefly need intelligence; we are very smart. What it needs is earnest and loving obedience to law, and that we lack. We are a lawless people. We go our own way. The history of our past life has made us so. Every individual thinks that liberty means acting according to his own sweet will. What, more than anything else, we need in this country is the infusion into the nation, black and white, rich and poor, educated and ignorant, of a spirit of loving and earnest obedience to the law of man, because that is the exponent and expression of the law of God. And the rich need it just as much as the poor. And the educated need it just

as much as the ignorant. In fact, I am rather inclined to think that the worst forms of law-breaking are those by the rich and educated; not those by the ignorant and poor.

This is an appalling indictment; yet who can gainsay its truth? The centuries-old query recurs: "What shall we do to be saved?" Saved from ourselves!

When we plead with men for an attitude of respect towards the law, they reply that they want justice, not the kind of law which so often fails to bring justice. When we demand that lawlessness cease, men cite laws which are violated with impunity every day, because the sentiment of the community is against their enforcement. When we argue that disregard of unpopular laws leads gradually to a contempt for all laws, which, in turn, leads straight to anarchy, men reply that they are too busy to consider or give weight to such remote contingencies. The universities, through their professors and students, are constantly calling attention to the necessity of stamping out lawlessness and civil disorder, but the increment of gain in public order is almost imperceptible, because the large majority of our citizens have not been educated to respond to such appeals. The key-note is struck, but the instrument has been improperly tuned, and there is no answering vibration to a sound pitched in so lofty a key.

President Hadley has ably stated the need of the hour when he says:

The modern world cannot permit moral theories to be monopolized by the highly educated. The world today demands that such theories should be of a nature to be preached in the market place. To be permanently successful, the general body of citizens must fight where they are strongest, using public opinion as their weapon.

The fact is, there is in this country only one force which men respect, and which stands today higher than the law, viz: the subtle, the mighty, the often erratic, force of public opinion. This force must be invoked in behalf of respect for law before any advance can be made. This power, so irresistible in every department of life—political, commercial, professional—this public opinion is, in its last analysis, the collective thought of the average men and women of the United States. It might better be termed their habit of thinking. But habits of thinking, like habits of industry and other habits, are

formed during the impressionable age—during childhood and youth. What is *impressed* on the character at school will be *expressed* in the life of after years. The average men and women, the normal, hard-working, ambitious majority of our people, receive their entire education in the public schools. Rightly or wrongly, this country has pinned its faith to the public school system, and thus it seems evident that there, if anywhere, a sound, wholesome public opinion, a correct habit of thinking, must be inculcated in favor of public order, and against every violation of law. The importance of developing a broad and efficient system of drilling the children in the public schools to the habits of discipline and the customs of obedience which make for public order, cannot be too strongly emphasized. Thus far, this department has been comparatively neglected. The progress in the development of purely intellectual teaching has been phenomenal. The practical and industrial side of education, with manual training as a basis, is being extended every day. But instruction in civic duties has been generally overlooked. Surely this state of affairs should not be permitted to continue!

The time has come when public schools, in every section of the country, in every State of the Union, differing as they may and must, according to varying local needs, should accord in this: That a uniform and comprehensive course in the duties of citizenship and the ethics of public morals shall have at least a small part in the work of each school year. The details of such a plan must be entrusted to those familiar with public school conditions, to that devoted, self-sacrificing, intelligent band of public school teachers, which is doing such splendid service in educating the future men and women of the greater republic. I commend the subject to them. To solve the problem is worthy of their best efforts. A start has already been made in the public schools of Savannah. The *Savannah Morning News* of April 18th contained the following account:

All the pupils of the Savannah schools were addressed by the teachers yesterday on the subject of taking care of public property, and it is expected that much good will result.

Last Friday afternoon, Mr. Otis Ashmore, Superintendent of the schools, addressed the teachers on this subject, suggesting that they instruct their pupils. The children were cautioned not to pull the flowers in the public parks, to refrain from injuring the grass and shrubbery, defacing walls and to avoid all forms of destruction or injury of public property.

The elements of good citizenship were outlined and the instruction given in the lectures should prove of great value. The pupils in both white and colored schools were addressed on the subject.

The following plan may not be practicable, but is perhaps worthy of consideration: Give the children a course in Civil Government. Fiske's textbook on this subject might serve as a basis. Explain to them clearly the machinery of their local government; the system of primaries, as well as the legal election. Make them understand the workings of the city departments; the duties of officials; the management of police and fire departments, etc. Explain the principles by which the courts and grand and petit juries are supposed to be governed. Let the knowledge of the administration of home affairs precede the study of State or National systems. Cultivate in the children a feeling of responsibility for municipal shortcomings; give them lectures upon such evils. Encourage them to debate upon and write compositions about the defects they may themselves observe, such as the condition of the streets and roads; the administration of justice, etc. In other words, train them not only to feel responsible for public order, but train them, also, to hold public officials to a strict accountability for their acts. Instil in them a spirit which will exact in public affairs the same standards of morality as those which are insisted upon in private affairs. The effect of a public opinion of this sort in raising the standard of public order would be of incalculable benefit. It rests with the public schools to create such public opinion.

Turning to the condition of public order in the South, we are confronted with a more difficult and more complex problem. The South is afflicted with two evils which do not obtain elsewhere, viz: the presence in large numbers of idle, and often criminally inclined, negroes, and the lack of proper police protection in many rural districts. Our Southern people have not only greater provocation to civil disorder, but have less protection from it. On several occasions mobs in Northern cities have been quelled by the police. As a consequence little notice was taken of these disturbances. In the South, under similar circumstances, the restraining influence of the police would probably have been insufficient, and the excesses of the mob would have been condemned in every section of the country.

We labor under another difficulty in the South: our industrial awakening and development is accompanied by a more stirring,

restless, unstable habit of living. The patient, steadfast endurance, which enabled the men of the South to bear the horrors of reconstruction, and work out gradually their political salvation, is passing away. And as our material prosperity increases, as we grow from an agricultural into a manufacturing people, we feel the throb of what President Roosevelt describes as "the strenuous life." Now, to be strenuous involves a strain; a strain on the nerves; and this produces irritability and lack of poise and self-control; therefore, we of the South not only stand face to face with aggravating problems; we not only lack proper means of controlling our lawless elements by force, but the trend of events is calculated actually to unfit us to deal with civil disorder as successfully as we have dealt with it in the past. In view of these facts, it is doubly necessary that the children of the South be trained in the public schools to habits of self-repression. They must be taught that mob law, in its ultimate effects, is more injurious to the members, than to the victims, of the mob. These public school children must be imbued with a spirit of passionate devotion to public order and an utter loathing of every form of law-breaking. They must learn that the only self-respect worth having is that which accompanies respect for the law. If this course is followed in our public schools, patience and gentleness and a sober sense of responsibility will help the coming generation to meet with courage and success the ever-thickening complications which retard the progress of our Southern States.

Corrupt politicians will vigorously oppose the introduction of teaching calculated to arouse public opinion. Unfortunately, such men are sometimes in a position to influence the manner of conducting our public schools. It, therefore, becomes a matter of vital necessity that children be made to realize that a man should speak out in no uncertain terms when matters of principle are involved. It is a regrettable fact that public opinion is frequently wrongly and selfishly moulded by the publication in the newspapers of the views of the most thoughtless and shallow elements of the community, while the law-abiding and respectable citizens, from motives of modesty or timidity, remain silent. Mr. Edgar Gardner Murphy exactly describes the situation when he says:

We too often find the ignorant assertive, and the educated silent; the ignorant aggressive, and the educated acquiescent; the ignorant recording, with a pathetic but sinister intolerance, the degrees of academic or political policy, and the educated exhausting their powers only in the familiar exercise of private lamentation.

There is need of a radical change in these matters, and it must originate in the teaching of the children. Let them learn that principle is worth fighting for. In these days where all men are judged by results, there is a tendency to regard non-success as a disgrace; let us teach the children differently. Let us confirm in them the belief that the best results—if results must be the test—are often the distant ones. It has been said that all martyrdoms seemed mean when being suffered; yet no good fight fails, even though the immediate benefits are not apparent. Where a principle such as public order is involved, no prospect of failure will excuse a shirking from speaking out and making an effort.

"The battle is not wholly lost  
Which, bravely fought, ends in defeat.  
Let no one count the paltry cost  
Of effort spent—or seek retreat  
From that position whose defense  
Brings to this hour, no recompense."

Since, then, the responsibility for our contempt of law can justly be laid at the door of an indifferent, or a vicious public opinion, the remedy must be found in training the children so that an alert, a healthy, a vigorous public opinion will compel a satisfactory discharge of public duties on the part of all our citizens. And let us so emphasize this course of teaching that hereafter the public school will be considered the foundation of public order, and public order will be correctly viewed as the crowning glory of our great public school system.

THE CHAIRMAN: The Executive Committee will assemble upon the platform after the audience is dismissed. I am requested to emphasize the private invitation to the reception at the College for Women this afternoon. All friends of the Conference, as well as those who consider themselves actually and technically as members



of it, are invited to the reception. And the committee is very anxious that the inclusiveness of this invitation should be thoroughly understood.

Perhaps there is one word that should be spoken: From the beginning of these sessions of the Conference, there has been no opportunity for free speech or for any discussion from the people. I must say that the chair is not responsible for this; neither, perhaps, is the program committee, of which Dr. Butterick and Mr. Edgar Gardner Murphy have really been the constituent members; but the interests have been so cumulative and exacting in their character as to leave no margin of time for the introduction of any business or the presentation of any new topics; circumstances have controlled in such an imperious manner that no other course has been possible.

The Conference is adjourned until 8:30 p. m.

#### EXCURSION BY TROLLEY CARS AND RECEPTION AT THE WOMEN'S PRESBYTERIAN COLLEGE FRIDAY AFTERNOON.

Among the various thoughtful arrangements of the Columbia people for the entertainment of those attending the Conference was an excursion of some fifteen miles over the trolley lines about the city. On Friday afternoon at 4 o'clock, the cars were ready before the theater, where they were soon occupied, and proceeded on their way. Well-informed guides accompanied each car, and pointed out the objects of greatest interest along the route, public buildings, churches, institutions of learning and philanthropy, manufactories and industrial enterprises; narrating historic incidents of national significance, giving the story of thriving enterprises, describing admirable organizations for the comfort and improvement of employes, and touching upon new plans and projects for the promotion of the higher life of this prosperous community. The series of object lessons thus afforded was by no means an unimportant auxiliary to the ends of the Conference.

The excursion was followed, at 5:30 o'clock, by a Garden Party, in honor of the Conference, at the Presbyterian College for Women. The fine old mansion of the College, rich in wonderful historic associations, embowered in the foliage of aged trees and vines, and surrounded by gardens of enchanting beauty, offered a hospitality

whose attractiveness is rarely equalled. The hostess was Miss McClintock, the President, who was assisted in the reception by the Misses Switzer, Kelly, and Melvin, while the other members of the faculty and students shared in entertaining the guests. Ices were served at dainty little tables set beneath the trees and amid blooming shrubbery. Then, as the twilight drew on, the company gathered from among the winding walks to the College Auditorium, where a concert had been prepared for their further enjoyment.

### VISITS TO LOCAL INSTITUTIONS.

Columbia is famed for the number and distinction of her benevolent institutions. Not a few of these were already known to members of the Conference and held in high esteem because of their reputation. The opportunity now offered for a nearer acquaintance was not to be neglected, and many of those who came from a distance were to be found inquiring their way to one and another enterprise of beneficent endeavor in which they were interested.

Several of these are maintained in behalf of the negroes, as for example, Benedict College, Allen University, the South Carolina Industrial Home, and the Taylor Lane Hospital and Training School for Nurses. All of these were visited by a number of their friends, who were gratefully welcomed and given every facility for learning of the methods pursued and the results obtained. At the two institutions first mentioned, special exercises occurred in connection with the service of daily worship, and addresses were made by distinguished speakers. Among the speakers at Allen University was Chancellor Hill, of Georgia, from whose remarks may be given the following words:

"I was melted to tears when I heard the song of the dark-faced old woman of former days. I am glad I was not called sooner; for I certainly would have been unprepared to speak. I know that there are, somewhere, wrongs and prejudices against the colored people, but I want you to know that there are true white men in Georgia and other Southern States who will risk their lives and fortunes for a negro just as they would for one of their own race."

## FRIDAY EVENING

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### SESSION IN THE COLUMBIA THEATER.

The Conference was called to order at 9:30 o'clock.

THE CHAIRMAN: Word has been received through a letter, and also by a number of telegrams, to the effect that the Honorable John W. Small is detained at his home by public engagements of an imperative character particularly in the line of educational work. There is an issue in his county, I believe upon the question of an issue of bonds, the proceeds to be used for educational purposes, so that it is no trivial matter that keeps Congressman Small away from this meeting. He has favored us with his manuscript of the address that he proposed to deliver here this evening. That manuscript will be given to the press for publication and will be published in the printed report of the proceedings of this Conference. We regret intensely the absence of Mr. Small. Those of us who are familiar with his influence in North Carolina and elsewhere throughout the South prize the address Mr. Small has given us very highly indeed, and we are deeply regretful, not only because of the regard that we have for him, but because of his interesting personality, and also because of his ability and charm in public utterance. For all these reasons, both public and personal, we deeply regret his absence from the Conference; and speaking on his behalf I beg all the members of the Conference, and particularly all his friends here present, to understand that it is no light or trivial reason that has kept him away from us, but an unexpected public duty that demanded his time and attention.

### THE MOVEMENT FOR LOCAL TAXATION IN THE CAROLINAS.

HON. JNO. H. SMALL, of Washington, North Carolina.

It is an honor and a pleasure to appear before this Conference for Education in the South. The purpose which actuates you should appeal to every man and woman who love their kind and who feel impelled to contribute something of substantial benefit to

the well-being of their community and their country. Various meetings are held in the South, most of which unquestionably have a commendable object and justify their existence. Perhaps they are intended to promote in some way the economic, industrial or social advancement of our people. None have a higher purpose than this Conference. You seek to promote methods for the training of all our children, to open the public school, not only in our towns but in every rural district, and to give an equal opportunity in life to every child.

I am constrained to go out of my way to commend unreservedly the work of this Conference and of the Southern and General Education Boards and perhaps I am the more free to do so because I hold no official position in either body; and from the fact that I have the honor to hold a responsible public position bestowed by the good people of Eastern North Carolina, it might be assumed by some that I would be chary in expressing myself. I wish to commend the avowed purposes of this Conference and these Boards and the manner in which they have endeavored to carry them out. You have sought not to estrange the sections, but to unite them; not to introduce foreign or mis-fit ideas or methods, but to adopt our own with such modification as our sense of justice and right may suggest and help us consecrate them to the work of universal training; not to import new teachers, but to train our own; not to foment discord between the whites and the negroes, but to utilize and recognize our kindly feelings toward the blacks for and toward the uplifting of an inferior race by proper training of their children, with the consequent spiritual and ethical uplift of our own race which always follows the paths of duty and humanity; not to interfere with or retard the marvelous industrial progress of the South or disorganize its labor, as some skeptics profess to believe, but to discipline the mind and furnish an industrial training for the children which shall provide the skilled labor so necessary to make us the equal rivals and competitors of other sections in technical skill and the manufacture of the finer products; not to degrade or mar the homogeneity of our rural population, but to take the finest products of American rural life and free them from the bondage of illiteracy and provincialism wherever it exists, extending their horizon, making farm life more attractive, enlarging their skill, capacity and mas-

tery of the soil, increasing the volume and value of their farm products and extending their efficiency and virility as the nursery of the towns and cities and the conservators of our virtues and civilization; not to humiliate us with gifts and stay our initiative and impair our independence, but to help us help ourselves train all the children for citizenship, for the upbuilding of the community and the maintenance of our liberties. Indeed am I in goodly company among these men and women of the North and of the South who stand for these ideals.

While the primary purpose is to effect the training of all the children through the medium of the public schools, there are preliminary obstacles to be overcome. Money is required which can only be secured through taxation. This burden must be voluntarily assumed and prompted by a cultivated sense of civic duty. When our people have adopted as a part of their political creed a few basic propositions, the necessary revenue will be provided, taxation will be cheerfully borne and the public school will be cherished as the most essential local institution. Each citizen must be taught that it is his duty to provide a public school for the training of each child in the community, the revenue for which must be obtained by taxation in the same manner as other governmental functions are discharged. Each citizen must understand that as an economic and social proposition he or she cannot afford to permit any child in the community to come to maturity untrained and unfitted to perform life's duties. These fundamental truths are fortunately not only consistent with a democracy, but necessary to an attainment of the highest ideals.

In providing revenue for public education the limit has about been reached in general taxation by the State of North Carolina, and I presume that such a condition substantially prevails in South Carolina. If this were not true, it is doubtful whether it would be wise for the States to increase the present tax rates for schools. North Carolina has for several years been making annual appropriations for distribution and also for supplementing the fund in the weak counties and districts. The amount apportioned to rural districts is sometimes not effectively utilized. This condition is caused by the employment of untrained teachers, but particularly by the small enrollment and attendance as compared with the number of children

of school age. Where these conditions prevail, the allotment of further money would largely be wasted. It is here that a campaign for education among the adults must be inaugurated in order to arouse them to their duty, followed by a movement for a local tax. The new spirit aroused in such a district, coupled with the sense of responsibility arising from the payment of the local tax, will work a revolution in the public school of such a district which could be effected in no other manner.

The unit for local taxation should be the township or the school district, and, preferably, the latter. The more the local tax is localized, the more interest will be aroused in its expenditure and the conduct of the school. To the end that the school fund may be larger, thereby insuring a more commodious building, better equipment, better teachers and better results for the pupils, the rural districts should be as large as the topography of the section and other conditions will permit. Smaller districts should be consolidated and where necessary the pupils should be transported to school at public expense, which would be an economical expenditure considering the benefits to the children.

This local tax should only be levied by consent of the people of the district, or by the majority at an election. The revenue for the maintenance of the school must be provided by the taxpayers and not by the gifts from the outside. No hot-house methods ever established effective schools. If such schools could be maintained by benevolence or charity, it would be unfortunate and inadvisable. How shall the consent of the voters and taxpayers be obtained? By educating the adults, by appealing to their sense of civic duty and arousing the spiritual sense of the people, by object lessons of the value of training and by showing the relation of trained citizenship to economic and industrial development.

The movement is necessarily of slow progress. All great movements are slow in the process of evolution. Man is naturally a creature of habit and a conservator of the past. Inactivity and passiveness in any line of social or civic life is more difficult to overcome than it is to change activity from one channel to another. As unpleasant as the retrospection may be, the truth is that we of the South have not in the past cultivated the sentiment that education was for all. We have trained the few and did it well, but sometimes in a passive way and at other times more actively, we have

let it be known that there was a class of our white population, particularly in our rural sections, to whom the public school was not a necessity. Their fathers labored and tilled the soil and made a living without school training. Why, some said, should not their children do likewise. Many plausible excuses could be made for this condition which it would not be profitable now to discuss. We cultivated religion, we inculcated morality and integrity, we taught individual independence and love of liberty, we produced brave men and virtuous women, we preserved our racial integrity, we built homes and conserved the homely and essential virtues, but we forgot to erect the attractive and commodious school building on every hill and in every valley, we failed to train the teachers for our public schools, and in the desire for low taxes we forgot that no people are too poor to provide the money to train their children. Now that we are trying to reverse these conditions, it is well to remember that time is essential. The new propaganda must be preached in the home and in every school district. Literature must be disseminated. The arsenal of the press must be supplied with facts and arguments with which to join in the crusade. Prejudice in high places must be overcome. The movement must be insistent, but softened by love and patience. Young men and women who have seen the light, who have learned that the highest civic virtue lies in uplifting the community and the State and that it can best be done by giving an opportunity to every child, must be mustered into service in this army of workers. Teachers must be trained not only for their aid in the field, but to the end that their services may be supplied as district after district demands them.

These I understand to be the primary purposes of this Conference and of the Southern and General Education Boards. To repeat in part what I have already stated, you do not seek to pauperize us with charity or to mar our social fabric or to retard our industrial progress, but to lend your presence and encouragement to our movement for universal education and fuller opportunities for all the children. If the two Boards can go further and help us "preach a crusade," can aid weak rural districts in the effort to help themselves by supplementing the local funds for building schoolhouses, we will welcome the aid and remember with gratitude the donors.

I was to speak of the movement for local taxation in the Carolinas. This is a happy joinder. The two States have historic authority

and inducement for close relationship. They have marched abreast in this movement for equal training and freer opportunities for all the children and have adopted local taxation as the most effective means for success. If I dared to invade the harmony of this educational companionship, I might insist that North Carolina was ahead in the race, but it is certainly more prudent to avoid invidious comparisons. There is enough in the record of each for supreme satisfaction and to enable us to "thank God and take courage."

From the annual report of the Superintendent of Education for South Carolina for 1904, I obtained the following information regarding the local tax movement in that State. Three hundred and forty districts levied special taxes in 1904, and of these forty-six were added during that year. The amount of this local tax varied from 40 cents to 10 cents on each \$100 valuation of property. The receipts from local tax in 1904 amounted to \$200,868.25. As showing the gradual increase in local taxation, it is interesting to note that in 1894 it amounted to \$73,621.15 and in 1899 to 93,088.49.

For North Carolina I have obtained data to April 20, 1905, from the office of the Superintendent of Public Instruction. The number of local tax districts in the State is 237. Of this number there were voted between 1880 and 1900 only eighteen districts. From 1900 to date there have been voted 219 districts. The following table will prove interesting:

Number local tax districts voted during 1900.....	6
Number local tax districts voted during 1901.....	16
Number local tax districts voted during 1902.....	17
Number local tax districts voted during 1903.....	99
Number local tax districts voted during 1904.....	39
Number local tax districts voted during 1905 to April 20th..	10
Number local tax districts voted during, dates unrecorded...	32

Out of ninety-eight counties there are seventy-three which have one or more local tax districts.

Number of local tax districts classed as city schools..	62
Number of local tax districts classed as rural schools..	175
Amount of fund raised by local taxation 1901-1902..	\$176,897.81
Amount of fund raised by local taxation 1903-1904..	566,989.30

The following are the leading local tax counties in the State: Guilford County has 26 districts, Dare County has 18, Mecklen-



berg County has 15, and Alamance County has 9. There are 31 districts which will hold local tax elections between this date and June 1, 1905.

The number of rural local tax districts is a most gratifying feature. I have not the number of distinctive rural local tax districts in South Carolina, but an inspection of the names of the districts would indicate that about the same proportion prevails as in North Carolina. It is there that the harvest is ripe and where the necessity for work is greater. Surely it appears that the Carolinas have set the pace in this movement for local taxation for their sister States of the South. I predict that the movement will continue and that ultimately with a continuance of the same zeal, patience and fidelity, the local tax districts will cover the Carolinas.

What a blessed consummation this would be.

THE CHAIRMAN: We will now proceed with the program of the evening and will hear an address upon "Some Educational Misapprehensions," by Ernest Hamlin Abbott, of New York, whom I now have the pleasure to present.

### SECTIONAL MISAPPREHENSION.

By ERNEST HAMLIN ABBOTT.

Not many days ago I sat talking with an elderly New England schoolmaster in his modest study. His courtesy, his cultivation, and the wide range of his information, unspoiled by pretense in manner or surroundings, reminded me of another schoolmaster with whom I had talked under similar circumstances in Virginia. These two men were more closely bound together than by their common citizenship in the republic of letters; they were of the same stock and bore the fruit of the same traditions. Together they were an impressive witness to the unity of that English strain of blood and culture, South and North, which has made, and by God's grace will preserve, this land.

This New England schoolmaster told me stories of his life as a prisoner of war, but the story that went deepest into my memory was that he told of a Southern clergyman whose charge was in the neighborhood of the prison. This staunch Confederate made it his business to look after the sick and dying among the Federal soldiers.

If a soldier seemed about to die, he took his name and the names of his friends or relatives; he had headboards made, and on one of these the name of each prisoner who died was inscribed. In a cemetery not far away, out of some thirteen or fourteen thousand graves only ninety-four were marked; but in the burial-place for this prison, of the thirteen or fourteen hundred Federal dead only one hundred and thirty rest unknown. That showed what this Southern clergyman did. When at last the end of the war came and the Federal troops took possession of the place, every Northern soldier who came there knew this clergyman at once, and on meeting him saluted him. Like other Confederate sympathizers under similar circumstances, the clergyman feared for the safety of his property and went to the Union officer in charge to request a guard. He was asked his name.

"I am the Rev. George Washington Dame."

"So you are the Rev. George Washington Dame, are you? No," the Northern officer made answer, "I can't give you a guard."

The clergyman expostulated; he argued that others had obtained the privilege of a guard. The Northerner was relentless. Finally, in desperation, the clergyman asked: "Since you finally refuse me this request, will you at least satisfy my curiosity and tell me why."

"Certainly," the Federal officer replied. "You surely must know that I've been told what you've done. Why, you are as safe as the Commander of the Sixth Army Corps!"

This incident, like many another, revealed as in a flash of light the community of feeling between North and South which existed even during the war. It was this underlying kinship which more than all political and military measures made disunion impossible. The war was a test of Fate; and Fate stood the test.

We Americans, however, seem to enjoy the game of baiting destiny. As if not satisfied with the war, we tried worrying Fate into changing her mind by all the blunders and perversities of the Reconstruction Period. Since then we have been slowly getting tired of this cruel sport. The tragedy has come, not to the destiny of the Nation, but to those who have suffered from the use of their own weapons, sectional misapprehensions.

It has often been said that sectional misapprehensions are due to the fact that the people of one section do not understand the con-

ditions existing in the others. To make it specific: Southerners have frequently maintained that before the war Northerners were unacquainted with the conditions of life caused by slavery, and that today a Northerner who visits the South cannot understand the conditions of life there unless he makes the South his home. If this were so, we might as well abandon at once our attempts to understand one another. For one, I do not believe it; indeed, I think there is reason for believing exactly the opposite. The best interpreters of American life have been a Frenchman and an Englishman, De Tocqueville and Bryce. There are certain advantages a visitor has over a resident in discovering the various sides of life in a city. Any one of you, I believe, could find out in two days' time much of what happens in the village in which I live that is quite hidden from me.

There is nothing mystic or esoteric about what people do or how they live. To ascertain that requires little more than diligence. But it is quite a different task to learn what they believe and how they feel. Sectional misapprehensions have lasted because, in studying how the other section lives, each section has forgotten to learn what the people of the other section profoundly believe.

The misapprehension that one section desires to read any lesson to the other need not be discussed. We are not children. We are mature enough to exchange ideas on any subject we choose.

The first misapprehension will be cleared away when we realize that there is no one Northern, no one Southern, opinion. There is, it is true, a profound determination in the South that race integrity shall be preserved; but this is the conscious expression of an instinct which exists subconsciously elsewhere in the country, and which bursts into conscious expression whenever occasion demands. The mixture of stupidity and intelligence in the expression of this instinct is not sectional, it is about the same in every locality. Apart from this common instinct there is a variety in opinion which is becoming more and more pronounced. The extremists on either side are no longer regarded as representative. This does not mean that distinctions are being erased. It means rather that the old artificial or rather fortuitous distinction between South and North is being supplanted by the truer distinction between the Thinking and the Thoughtless, between the Earnest and the Frivolous, between the Humane and the Brutal.

There are, unfortunately, thoughtless, frivolous, and brutal men North and South. There are also, at least in the North, two other classes which are contributing little to the dissipation of sectional misapprehensions. These two classes are the doctrinaires and the commercially minded. These two classes are often supposed to be representative of the North. In the old days they were respectively the revolutionary abolitionists and the slave-traders. They still serve a highly useful purpose as devil's advocates. Is there a movement for the extension of industrial education; one class argues against it as an abandonment of educational ideals, and therefore stirs the sentiment in its favor. Is there a suggestion to endow a university; then the other class, by asserting that what the country needs is not universities but factories, keeps, by the law of contraries, the popular feeling in favor of education keen.

Just as, among many Northerners, the utterance of some Southern demagogue or the editorial of some Southern paper of an ugly breed or uncertain temper is considered as an expression of *the* Southern view, so among Southerners the brutal commercialism of some materials or the ill-considered threat of the Northern closet philosopher is accepted as *the* Northern view. In this wise an honored writer of the South declared a few years ago, and recently republished his declaration, concerning the North, that "its teachers, its preachers, its writers, its orators, its philosophers, its politicians, have with one voice, and that a mighty voice, been for a hundred years instilling into its mind the uncontradicted doctrine that the South brought the negro here and bound him in slavery; that the South kept the negro in slavery; that to perpetuate this enormity the South plunged the Nation in war, and attempted to destroy the Union; that the South still desires the re-establishment of slavery, and that meantime it oppresses the negro, defies the North, and stands a constant menace to the Union." May I, without offense, characterize this as an example of sectional misapprehension? It is true that there are some people in the North who might accept this formula for "substance of doctrine," though few who would subscribe to every one of its articles. But to say that the North with one voice is saying this, or with one mind even is thinking this, is to mistake the voice of a few for the voice and the mind of the many. Indeed, in the North, as in the South, I believe there are many minds, many voices.

No one, therefore, has the right, least of all have I the right, to speak for the North. It is becoming nowadays to assume to speak only for one's self. Nevertheless, there is a body of opinion which may be said to belong to what Mr. Hamilton W. Mabie, in the "South Atlantic Quarterly," has termed "The New North." In that term are included all who desire not to abandon their own convictions, but to understand the convictions of Americans in the South, and who will not be surprised or displeased to find that their own convictions and the convictions of the most thoughtful, earnest, and humane people of the South are essentially the same.

It will tend to remove some sectional misapprehensions, I hope, to state certain propositions which, in contradiction to a widespread impression in the South, are considered in this "New North" as by no means strange or foreign doctrine. May I put these propositions in the form of a creed? For I know at least one other Northerner besides myself who holds to them.

With reference to the past:

We believe that not the South but the whole Nation was responsible for the existence of the institution that created Sectionalism; that therefore the whole Nation and not the South alone should bear the burdens which that institution has bequeathed to us today.

We believe that, however complicated the conditions were that occasioned the war, the men of the Confederate armies laid down their lives, not to perpetuate slavery, but to settle a controversy that had its beginning before the adoption of the Federal Constitution.

We believe that the so-called Reconstruction Period wrought more for sectional misunderstanding and animosity than all the bitterness of war; that the prime blunder of that period was that the sovereign people of the Nation permitted the Federal Government to base its action on distrust of the theretofore sovereign people of the South.

With reference to the present and future, what we believe may be stated in this wise:

Race integrity is to be assumed in any discussion of the problems affecting our country. This does not mean that in the American people of the future there will not be the blood of many peoples. As the English are a blend of Angle, Saxon, Norman, Celt, and ancient Briton, so the American people of the future may well include a blend of English, Teuton, Slav, and Latin. But it does mean

that the division of mankind into certain great distinct races will continue in America, so far as we can see, for all time.

This being true, the American ideal must include not only justice to every man, but also justice to every race. In some way these divisional races must be treated as units, and they must be treated fairly. This does not necessarily mean that each race must have an identical experience with every other race, any more than justice to individuals involves an identical mode of treating every individual. If a race is backward, justice demands that public education be adopted to bring it through the intermediate stages from immaturity to full growth. Justice to the race means, too, that every child of that race should, consistently with race integrity, be born into the best possible environment the community can secure. There is a certain kind of heredity that is post-natal. We inherit the English language, we inherit a sound monogamous family life, we inherit a certain communal public opinion that is as much a power as deliberate processes of education. Such inheritance ought not to be distinctive of any one race in America; the safety of our Nation depends upon its being the common possession of all.

But this should be clear, as a Northern man said to me with emphasis: race justice means justice not only to the minority races, but also justice to the majority race; fairness to the negro and the Mongol, and also to the white.

Civil liberty, we also believe, ought, under a democratic government, to be guaranteed to every man, woman, and child; but the right to administer the instruments of government is not a part of civil liberty; this right is limited in every free government. So long as the community observes the principle of justice to the individual and justice to the race, the community, as such, is, as it should be, free to decide how and by whom the government should be administered. In other words, the State has the right to determine, by any mode consistent with justice, what condition and limitations shall be put upon the exercise of the franchise.

In a land where cultivation of justice between man and man and between race and race, where the nature of the communal inheritance and where the character of the government, all depend on the intelligence and efficiency of the people, education is not a luxury but a necessity. There must be, we therefore believe, a revision of the theory of education. The idea must prevail that education is

not the bestowal of traditional information, and not even the exercise of certain intellectual powers, but the training of all the faculties. The sphere of education, on the one hand, needs to be enlarged; and the methods of education, on the other hand, need to be more elastic. The man who has been taught how to do but not how to think, or how to think and not how to do, has not been well educated. The popular discussion of "frills and fads" in the public schools of New York City is based almost altogether on a theory of education that needs revision. The distinction between Industrial and Higher Education is a false distinction; there is only one kind of education which is higher than any other; that is the education which enables a life to render the utmost possible service which that particular life can render to the community.

After all, is not the great sectional misapprehension this: that the South is on one side with its own body of opinion and its own problem; and the North on the other side with a different body of opinion and a different set of problems? Sectional misapprehensions will disappear when we all recognize that there are two ideals which are not open for discussion: first, the best practicable development of each individual and each race; and, second, at the same time the scrupulous preservation of race integrity.

With those two ideals accepted as settled beyond controversy we shall see that the problems, social, political, industrial, and educational, of this land, though they assume different forms in different communities, are in essence identical, North and South. Misapprehensions must needs continue; but they will be individual, not sectional. Problems will continue; but two problems will disappear. The Race Problem will be resolved into an accepted Condition, and the Educational Problem will be resolved into an accepted holy Obligation.

THE CHAIRMAN: We now have the privilege of hearing the Hon. Edward M. Shepard, of Brooklyn, N. Y., who will address you upon the topic, The Effect of this Educational Work North and South. We are happy in having this night an official representative of the College of the City of New York, which was so fully described to us last evening by the Hon. Seth Low. Mr. Shepard is in the directorate of this important part of the public educational system of New York City; and therefore, in addition to the other ties, we have the

educational tie that binds Mr. Shepard to the sympathies of this audience. I have the honor to present him.

HON. EDWARD M. SHEPARD.

*Mr. Chairman, Ladies and Gentlemen:*

The progress made by Columbia since my visit here ten years ago one hardly expects in so old and refined a civilization as this. In a city whose residences and gardens have so long been beautiful, a city with so long time a charm in debonair social life, it is a surprise to find arisen a vigorous, expanding manufacturing energy alertly and successfully asserting a right to a large share of modern markets. I know of no other city in our country of which it is now so doubtful whether the dominant note of its future career is to be its business prosperity or the dignity of its residential life.

If, citizens of Columbia, with your civilization which, for our country, is so ancient—if here, where there was learning before learning got even a foothold in most of the Northern or Western States—if here, where one and two centuries ago the relations with the scholarship of Europe were really effective while nearly all of our Northern communities were shut from the refinement of Europe by conditions of crude and isolated separation—if Columbia and South Carolina with all of their past are to enter, or, since indeed, you are already entered, upon a powerful exploitation of trade and manufacture and industrial wealth, then you, no less than your visitors from the North, have to deal with this question of the education of the masses. Mr. Ogden and the rest of us who have come from crowding and difficult problems—or rather have brought them here to share with you—are fortunate, not only in the enjoyment of this generous hospitality, but in the opportunity to learn and take back with us lessons of an experience far longer than that of most American communities. Some of our problems at home we have thought to be new or, perhaps, peculiar to ourselves. But here we find that the very same problems were dealt with by citizens of South Carolina one or two hundred years ago. We shall return, therefore, helped and, I believe, cheered to deal with our own problems. If, in what we here say, there appear sympathy with citizens of the South in the solution of their problems, it is because the problems are the same with them and with us.



The educational problems of our day and generation are truly the same throughout this whole land of ours—east and west, north and south. It is not in underlying reality one problem in New York and another in South Carolina. We may well, therefore, learn from you and you learn from us. Nor may we, for this, trust altogether the communications of print and writing, of letters and newspapers and reviews. The gatherings at the Northeast, at the West, at the South which in late years we have owed to the President of this meeting as we have owed them to no other single man, have been of enormous usefulness. Not only have they better established friendship, but they have aided intellectual understanding. As you and I look into one another's faces, and hear the tones and accents of one another's voices, there is that subtle communication of fellow feeling and mutual knowledge quite beyond the power of written or printed word. Even in my profession of the law the ablest judges confess that argument, where the judge sees and hears the man who speaks and the advocate sees and perhaps hears the man who listens, face and voice and manner over and above articulated words, carry something to the heart, something to the brain. Therefore it is that we of the Northeast rejoice—very certainly we ought to rejoice—as we receive the teachers, apostles and prophets of the West and the South. Again and again they have inspired and carried us to new zeal and surer knowledge. We cannot here fully discharge our debt. But we can at least let you know that we have troubles upon which you can better advise because you also have troubles.

And now, ladies and gentlemen, what is the problem? Is it anything less than that which the recent and splendid industrial growth of Columbia suggests? When an American visits England—when, for instance, with the racial instinct of the soil of his own ancestry, he wanders over the mellow Southland of Britain, those meadows near the Channel which have been cut for a thousand years and more, when he observes a civilization which, though no better because it is ancient, nevertheless has a richness of finish which nothing but antiquity will bring—the visitor marvels at what has been achieved and hardly thinks of the future. When an Englishman comes to New York and Chicago and Atlanta, even though he has seen the dense forests which lie within fifty miles of the City Hall of each of them, or the wild land within forty miles of the State House of Boston, he, too, if he be intelligent, is struck with the marvel of

achievement, how the Americans have conquered nature, made farms and gardens, built great cities, established trans-continental railroads of splendid efficiency—how in a thousand ways they have opened up this land of wonderful resources. But he thinks still more—as an American does not think in England—of the future. He knows—for he sees—that the strength, energy, skill, patience which have accomplished all this are no whit abated, but greater than ever, and likely in the next generation and the next and the next to be still greater. When this English visitor realizes that the crowded life and ripened polish of old civilization in England or France or Belgium are of a certainty, in the providence of God, to be reproduced over the whole United States, then, indeed, does his imagination become more active than his observation. Wonderful as is all the retrospect of American achievement, how much greater, how much beyond the very dreams of imagination is the future civilization of the people who are to live in the American land.

If from New York State you except the City of New York, which my friend, Mayor Low, would tell us, is in many and characteristic ways, a community of and by itself—the density of its remaining population is only about twice the density of the population of South Carolina, which at no distant day will equal it. There are those here tonight who will live to see the density of the population at both North and South twice as great as it is today. Within the life of generations for whose welfare and happiness we are under an immediate responsibility, the density of population in the United States will be three times as great, five times as great, as it is today. There goes with this increase a change of great significance. South Carolina farms which, forty years ago, were 400 or 500 or 600 acres apiece have grown steadily smaller until they are farms of ninety acres apiece; and a precisely like thing has been going on in many parts of the North. With the increase in the density of population and the accompanying increase in the value of lands where the population is dense, the productivity of the land is increasing and must increase. Scientific men are telling us that the fertility of the soil may come to depend in chief part upon the capacity of its vegetable growth to drink in from the air and release to the ground inexhaustible nitrogen as the raw material for manufacture into food by the marvellous processes of nature. They tell us that all soils, even those we have considered hopeless, are, by improved cultures

for nitrogen absorption, capable of great and even enormous development of their fertility so as to produce twice, five times, ten times what they have heretofore been capable of producing. This suggests a vast increase in the ability of land to maintain population and with it a vast future increase in the density of population. Our American land beyond any doubt and—speaking in words fit to the lifetime of a nation—at no distant period, is to hold a population of probably six hundred million. Your State, powerful and famous a commonwealth as it already is, is inevitably to be a veritable kingdom in its population and in its wealth.

Here, men and women, is the opportunity, here our duty, here perhaps our fate. For what does all this mean? What is to be the life—what the civilization of the crowding generations to come? How are we to deal with these problems of denser population which we cannot escape? When matter is compressed, or bodies of matter collide, heat is generated. At school I learned that the inexhaustible stores of heat of the sun perhaps result from the vast and continuous descent upon its surface of the scattered fragments of the solar system. If the crowding of matter and its frictions generate heat, so the crowding of men and their frictions make quarrels or create the danger of quarrels. This danger has increased and will increase more and more. Since we may not choose whether or not the conditions of life hereafter are to be crowded, since the coming of the crowd is an unalterable fact fixed by divine decree which neither you nor I, whatever our ideals or our wishes, may change, we shall not and cannot avoid the danger. The only question open is—how are we to meet the danger—what are we to do with and for this coming condition of humanity? Very certainly one of two things will happen; we Americans have to choose between two kinds of civilization. It is to be a crowded civilization of decay and despair, or a crowded civilization of growth and hope. With the vast increase in density of population may come a civilization which, however ancient, which, however much it may arrogate to itself the unyielding sanctity of the laws of the Medes and Persians, will be none the less a civilization stupid, heavy, stolid, with its life habits set to a routine, without buoyancy, without spontaneity, with all the joy of new and beneficent wisdom long since evaporated. That possibly is to be the fate of America. The active centuries of Anglo-Saxon civilization are, perhaps, to end in a cycle of Cathay. It may be that we are to become

as China was before it was of late rudely awakened from its sleep of centuries. I do not believe it; there is another and the true alternative. In your sympathetic presence here, in the labors of Mr. Ogden and of the men with him, I see the promise of something far different. I find that promise in the enlightened treatment of the inevitable problem of the crowded humanity, that is to say—in righteous education. To this must America devote herself, if, among her crowds of men and women, she is not to have ignorances and hatreds and jealousies and crimes. If the denser population of the future is to be alert, energetic, hopeful, happy, if there is to be mutual respect and mutual help, it must have disciplined intelligence. We are to have either the crowded life of intelligent men and women with all that *that* means, or the crowded life of ignorant men and women with all that *that* means. The peace of our land cannot be one of quiet and lotus eating unless it is bye-and-bye to be the peace of dry rot. The peace which is worth while is that of intelligent prosperity and belongs to active, vigorous, driving civilization. But its vast and splendid results cannot be reached unless through the high discipline of the intellectual and moral capacity of men and women, unless every man carry his own achievement to the limit which his instincts and tastes and intellectual powers permit. I say every man—every woman.

For we have, in this land, been dedicated by a venerable and irreversible decree, to a future of democracy—to a belief in the individual man, in his spontaneity, his force, his dignity, his own separate and sacred rights. This democracy is cardinal, essential, fundamental to America and its future. I do not for the moment deal with the difficulties arising from racial or social differences. They present another problem which must, if it please God, be solved with justice and equity and in essential agreement with our democracy. But, leaving for the moment the exceptions and embarrassments which trouble our generation and may trouble several generations to come—and without for the moment dealing with the like problems of other races, the problems of your race and my race are problems of inexorable democracy. Perhaps the chief of them today is how to preserve democracy itself—the right of every man and of every woman to work out his or her career to its beneficent utmost—to prevent our life of labor from becoming a mere interplay between gigantic corporations and captains of industry of

enormous power at the top and below of great consolidated trade unions. Surely the democracy of our land, the human individuality of the American, must not be ground to powder between such an upper and such a nether mill stone. Surely this is to be the land of the small producer, the land of the man who, when he tills his farm tills it as his own master and not as the agent of some great corporation or power or master at a distance.

So then it is that our American land is to be a land of crowded life, a land of great wealth, a land of democracy. How, then, shall we harness together these three great elemental powers? How are we to solve the problem? There is no other solution than the best development of the capacity and efficiency, and the individual spontaneity and dignity of the individual man or woman. Whether on the industrial side or on the governing side, there is no other solution than that the powers exercised shall be of that kind which comes from knowledge. It will not suffice—when vast enterprises of industry and vast concerns of government are to be dealt with—that in the people there shall be sound hearts, honest minds. Them we must have; but they are not enough. There must be the intelligence to judge and choose in the great questions of industrial and public life between what is false and what is true.

Think for a moment of these public questions, of which I will not say that they are within our distant foresight, but of which I say that they are already upon us. Take the danger of corporate wealth. I am here neither to affirm nor deny the benefits of corporate organization; but I do affirm what no sensible American can, in my opinion, deny, that with the growing power of such wealth and whether it grow rightly or wrongly, there comes a grave menace. No intelligent American can keep his eyes and ears open without perceiving that in some way or another the American people will have to deal with the growth of corporate wealth through instrumentalities of government and with the control of those instrumentalities by corporate wealth. These problems are to be discussed at political meetings; they are to be voted on at the polls; and the ballot box, whether for such questions or for other questions, will in the long run represent nothing better than the average conscience, intelligence and practical wisdom of those who vote. If the conscience be true and the honesty be sound, nevertheless if there be ignorance, if the furies of foolish terror shall rule, the result will

be as great a calamity as if it were dealt with in an interested or brutal temper.

There are the problems of taxation with which the tens, and by-and-by the hundreds of millions of American voters are to deal. When the Legislature of my State meets, our business community is in a tremor over threats of new forms of taxation. We know there and, doubtless, you know here, that whether in the administration of our States or of our National Government there are many and serious injustices of taxation. Those are made to bear the burden who ought not to bear it and those are relieved from the burden who ought to bear it. The injustices which exist are often, no doubt, less than would be the injustices resulting from foolish, reckless, ill-considered changes which are urged upon the American people by facile thinkers and eloquent speakers who find their support in a sort of dumb but not clear thinking sense of injustice rankling in the hearts of American men and women. When voters consider these problems, they are apt to look at their own conditions. The extent to which they may be forced to consider the condition of other men, depends not only upon their honesty of heart, but upon the accuracy of their sense of justice. The attention of the masses of Americans will be fixed more and more upon these questions of taxation, as time goes on. Out of such questions have come great wars, great revolutions. Our republic was itself born of a struggle over a tax of three pence on tea. Few things in our public life corrode more the happiness of citizens than the idea which they have, either justly or unjustly, that taxation is unequal. There will always in our land be rich men—very rich men—always the middle class of men, always poor men, and always, alas, as long as human nature remains what it is, there will be the very poor. Until we can abolish the differences of wisdom and folly, of industry and self-indulgence, of health and disease, of genius and incapacity, there will be more fortunate and less fortunate men, and there will be that perfectly natural and not always ignoble distress with which the less fortunate man observes the wealth and power of the more fortunate man. All this leads to movements for new or different taxation and for governmental regulation. That is to say, these problems are to be solved by democratic masses, each voter exercising his judgment upon questions which often baffle the ability of the wisest and most experienced men. The very future of our republic may depend upon

the correctness of the conclusion of the masses upon questions almost technical in their character.

Then there are the problems of urban administration with which the voters of cities and towns, and even rural communities, have to deal. The day is coming when the United States instead of being a land of rural life, with all of its ideals those of the farm, is to be a country of cities, of urban influences. In the Italy of the Renaissance the states were Venice, Florence, Padua, Milan, Bologna, Ferrara, and the like—each of them a town with appurtenant territory about its center of life—the dwellers on farms and in the fields within each state finding their organized and organizing center of life in its chief city. We shall come to that in our country. Your City of Columbia, instead of being as now a place at which the will of the masses of farmers is registered, a mere resultant of rural ideals, will be itself a manufacturing and residential center at which the farming masses will find and adopt urban ideals. The city will determine political and industrial organization. The national life of our great republic beyond a doubt is to become in great part an interplay between the forces of its great cities, between New York and New Orleans, between Charleston and Boston, between San Francisco and Portland. The administrative and other problems of the city are, therefore, to be among the chief problems of the country. Shall the city own its gas works, its electric lighting plant, the surface and rapid transit railroads within its borders? Shall its thoroughfares and streets be used excepting by itself or under its direct control? Shall it build model tenements? Shall it house its poor? Shall it feed its schoolchildren? For all these things are done or proposed. What are to be its investments? How is it to raise its moneys? These problems are perplexing and even marvellous to the last degree. How are they to be solved? Simply by a wholesome conscience and a sound heart? No. They need acute and disciplined intelligence. But who are the men who are to solve the problems? They are the voters. It is *their* acute and disciplined intelligence which is needed. Every man who votes contributes his share to the solution or to prevent the solution. Of course, when I speak of disciplined intelligence, I do not mean book learning. I mean the intelligence which, however it may have been acquired, has somewhat learned the lessons of experience and is somewhat inspired by practical wisdom.

So the industrial future of America. Can there be doubt that the triumphs of industry must be the triumphs of intelligence as well as of character. There are few studies more interesting or suggestive than the study of the productivity of human labor. There is a prosaic book of statistics, a book marvellous as an accomplishment of human industry and skill—I mean Mulhall's Dictionary of Statistics. Lately I reread some statements of that distinguished Englishman dealing with relative productivities of labor. Do you know that one farm hand in America—I mean in the United States—produces as much as two in England or as three in Germany or as five in Austria or as seven in Russia? That is what Mulhall states. He tells us that the number of farmers and farm laborers in Europe is just nine times that of the United States while the weight of food is only double. That is to say, four and one-half Europeans raise as much food as does one American. When we learn such a fact from evidence impossible to contradict, we must think what it means. It does not mean the advantages of the soil, for in the northeastern part of the United States and in much of the South, you have a soil unfertile, full of obdurate resistance to industrial struggle. If they have sandy stretches in northern Europe, so do we have sandy stretches. If they have stony fields, so do we. If some of the European climate is unfavorable, so is some of the American climate. No, it is not the soil, and it is not the climate. It is said that we are more scientific in our farm work. But that puts the explanation back only one step. Why are we more scientific? I tell you, ladies and gentlemen, that the advantage in the productivity of American labor, where it is productive, is in the buoyancy and hope of free intelligence, of enlightened ambition. It is that buoyant hope which has entered the brain and captured the heart of the American. Europeans tell us that we work as they do not work. It is true, for we work with an energetic confidence born of the equal rights and equal privileges of a democracy. No labor, however elementary, however humble it is, if done by a brutish man, is equal in value to the same labor done by a man confiding in the justice, the fairness and the mercy of those among whom he lives. No labor done by a man anxious whether he shall reap its results, is equal to the labor of a man who knows that he will receive what he shall have earned. So it is that the intelligence for which this Conference stands is an indispensable condition of any wholesome creation of wealth or of



that kind of human well-being which depends upon wealth. It is out of their democracy that the American people have piled up the riches which even now seem to oppress them. Wealth, however, carries with it great dangers, the possibility of public and private rottenness. Over against the achievement of disciplined intelligence in creating wealth, we can in our land, and must more and more, set over the just and generous sense of public duty, the industry and capacity in public administration which arise out of an universal suffrage animated by intelligence. If it be democracy which sums up our chief advantages, shall we not augment our democracy, carry it on by education to broader and deeper applications, finding in its gospel of popular enlightenment the truly effective sources of disciplined and efficient labor and thence of widespread wealth and human happiness?

Thus, friends, is it that I see the future of America, thus it is that I see the necessity of this noble work in which you are engaged. I am not an educator. The technique of education is for me difficult and even wonderful. As I learn of the achievements of college professors and teachers of schools, I am amazed. So am I when I learn how beautifully and effectually, in modern schools, intelligence is matured into power. I cannot say a word to help one teacher in his work. But it is for me as a citizen, loving my land as I hope I do, believing in its future, it is for me and for those who, like myself, are in this presence mere laymen—it is for us to affirm to our fellow-citizens these larger results of popular education. If this cause be welcomed throughout the country as tonight it is welcomed here in the South, if it shall go on gaining strength more and more, if God shall enrich us in the future as He now does, with careers like those of the men and women gathered here tonight—and if, as God calls them from the ranks, now one and now another, to go to their other and higher work above, their places shall be fitly filled—then we know that the career of wealth and power which lies before the American people is to be a career benign, merciful, just, happy. We shall then know that the ideal of the American citizen in his public relations is to be the ideal of an honest and courageous man insistent upon his own rights and equally regardful of the rights of others.

And then will come to us a civilization which—if it be glorious in the stupendous treasure houses which we shall have built and in the treasure with which we shall have filled them—will be vastly more

glorious in the manner of individual and family life among American men and women. The intelligence of the nation, the intelligence of each of its communities will find their best achievements in establishing the social and public conditions out of which alone can come the righteous happiness of crowding mankind. It is the common cause of education, not less than the common struggle for equal right and equal privilege, which is the true union between North and South, East and West. Deeper and stronger than by Constitution and laws will this common intelligence of the masses of American men bind them together. Our Union is today best made, I believe, by the hopeful, powerful, living faith of ours in this cause of popular education. Of it we may say even more truly than was once sung of the Union itself by a great American Poet :

Humanity with all its fears,  
With all its hopes of future years,  
Is hanging breathless on thy fate.  
In spite of wreck and tempest's roar,  
In spite of false lights on the shore,  
Sail on, nor fear to breast the sea,  
Our hearts, our hopes, are all with thee.  
Our hearts, our hopes, our prayers, our tears,  
Our faith, triumphant o'er our fears,  
Are all with thee, are all with thee.

THE CHAIRMAN: I now propose to ask a number of friends to make some remarks. The number that will be called into service must depend upon the condensation of thought and expression of each. With one or two exceptions they have no organic relation to the Conference. They are here looking upon it as observers; and I shall ask a few of these gentlemen to speak. I ought to ask some of the ladies. They complain about these journeys through the country, that the men have the monopoly. There are some here who could, perhaps, talk interestingly about education, but the men have the call just now. I want to ask first, that Dr. S. C. Mitchell, of Richmond, Va., will make a brief statement to the audience concerning this Conference. I now have the pleasure of introducing to you Dr. Mitchell.

## THE SOUTH AND THE SCHOOL.\*

By DR. S. C. MITCHELL, of Richmond College, Va.

*Mr. President, Ladies and Gentlemen:*

The significance of the present educational revival cannot be understood unless one grasps the specific work which the school in the South is set to do. Here something more is demanded of the school than general enlightenment and aimless culture. The school is the enginery through which great civic forces are achieving their ends. It is the social will being vitalized for definite work. It is the platform of the party of progress. The intense consciousness of this constructive purpose in the school has multiplied the powers of the teacher, inspired the minds of the pupils, and evoked unwonted enthusiasm upon the part of our people. Education in the South is a structural process; a type of statesmanship, a declaration of principles that embrace the varied interests of democracy; a struggle of aggressive forces that war against reaction, prejudice and ignorance. Hence, to gauge the significance of the school, we must know the nature of the work which it is expected to do.

What, then, are the three tasks of the South? They are economic development, national integration, and racial adjustment. Now, all these broad policies are to be worked out through education. The school is, therefore, the epitome of the South's problems. Let us inquire how the school energizes these progressive purposes of the Southern people.

## I. ECONOMIC DEVELOPMENT.

Until recently, the South was content simply to grow crops. Two facts stand out as regards this exclusive devotion to farming. First, the crops were such—cotton, tobacco, rice, sugar—that they could be raised with ignorant labor; and, secondly, agriculture, though basal and inviting in many ways, is less remunerative than industrial processes, which more especially require initiative, skill, and intelligence. It came actually to be believed that the South had been dedicated by nature to farming alone, while Britain and New England enjoyed the monopoly of manufacturing and commerce.

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\*Revised in November.

We are now alive to the fact that the South, so far from being excluded from these varied sources of wealth, has in its climate, crops, forests, mines, and waterpower, peculiar advantages for manufacturing. Hence the strides it has made within a brief time in many industries. Indeed the cotton fibre is a constant challenge to the skill and intelligence of the Southern people. To the product of the farm we can add incalculably by the process of the factory. These fibres of cotton are capable of being worked up into the most delicate fabrics, so that the bounds of possible wealth are marked only by the limits of our skill and intelligence. Infinite assets lie in the hand and head of Southern youth.

The school is the agency through which we are to come into possession of these vast economic resources. Improved methods in farming, the development of mines and forests, the varied forms of manufacturing, and the progress that attends upon the accumulation of wealth, all of these benefits will accrue to us from the right training of the children in the school.

## II. NATIONAL INTEGRATION.

The 25,000,000 people living South of the Potomac River have little or no share in determining the councils of the nation. In the four great measures of the last decade the South has not played a constructive role. I refer to the tariff, the gold standard, the policy of imperialism, and the Panama Canal. When the list of ambassadors to the first courts of Europe was announced last spring, one looked in vain for a Southern name. When the cabinet was chosen, no man south of the Potomac was called to a portfolio in it. Even the Federal officers within our own borders are selected without regard to the will of the majority of our people. Something is at fault with a policy that has thus reduced the South to isolation and comparative impotence.

Yet the Southern people are thoroughly national in their sympathy and loyalty. The splendid reception accorded President Roosevelt on his recent trip through Dixie is an indication of this fact rather than its cause. The youth of the South thrill with national feeling. No note is struck by an orator in the South today which brings heartier response than the appeal to patriotism. The people of the South have espoused with ardor the national impulse which beat

so strong in Washington, Marshall, Jefferson, and Madison. The South is simply claiming its birthright.

What can restore these 25,000,000 people, with sound political instincts and potential energies, to their rightful share in the burdens and benefits of the Federal government? Certainly partisan politics, sectional and racial prejudice, and selfish demagogism will fail. To attain this desired end we must trust to liberal views, to sympathies that embrace all the interests of our common country, and to an independency of mind that will beget clear convictions and the courage to execute them. The school as the exponent of true Americanism is the agency to which we must first resort in extricating ourselves from a situation no longer tolerable to patriotic men.

### III. RACIAL ADJUSTMENT.

Racial adjustment is the distinctive task which has been set for the South. We may fail in other things and escape notice; but not so in our dealings with the millions of Africans living among us. Some time ago, I stood on top of the Wallace Tower, overlooking Stirling Castle and the field of Bannockburn. A Scotchman was showing me the historic points in that enchanting view, when suddenly he asked if I was from the Southern States in America. Upon my replying in the affirmative, he turned instantly from those historic scenes to inquire of me how we were progressing with the negro problem. This issue gripped his thought. The world is in that watch-tower. Its scrutiny we cannot escape. Whether we like it or no, mankind at large have centered intense interest in our dealings with the black man in the South. To that world-mind we must give account of our stewardship in this respect.

A deeper reason underlies mankind's sympathy with the South in its crucial test of racial adjustment. Latterly, the highly developed European races, which stood as an oasis in the desert wastes of the world as a whole, have been brought into vital contact with inferior peoples on all the continents and islands. England stands face to face with the problem of racial adjustment in Africa, India and Australia. Germany and France, Austria and Russia are grappling with the same necessity in various quarters of the globe. Accordingly, we now divide the world into fourteen *educating* nations set over against countless backward peoples. Such is the far-flung battle line of the present hour. Can the European, surcharged with the spirit of freedom, order and progress, come into a relation of mutual

helpfulness with the inferior races of mankind? In the stress of this problem, the world looks for suggestion to the South, where the racial issue has appeared in its acutest form. If we can on our soil work out a rational solution to these racial difficulties, we shall be breaking the pathway for all the educating nations of the world. Our very responsibility in being thrust into the forefront of this common conflict should nerve us to patience, wisdom, statesmanship, and heroic initiative. The task which Heaven has appointed us is a challenge to the strength, sanity and creative instinct of the Saxon for governance and social progress.

The history of the South is unspeakably tragic. But our sorrows are not without compensation. There is an active element in suffering. Out of our sad experiences there must emerge a mellowed spirit, broad sympathy, and a strength born of struggle. Defeat has its moral uses. The discipline of poverty and hardship which the South has been giving its youth is eventuating in capacities and aspirations that are prophetic of better things for us and for the world.

Hence it is coming about that the South in the subtle processes of its development is begetting a feeling of internationalism. We are brought by the daily facts of our own situation to look with interest and sympathy upon the attempts of all other peoples, however alien to us in custom and political ideal, who are tugging at this problem of racial adjustment. It is beginning to appear that the Southern problem is not sectional, not national, but international. The twentieth century must discover some means of reconciling the interests of the strong and weak, the progressive and backward races of mankind. This is a far more difficult task than the reconciliation of liberty and order, which in the past century taxed the constructive power of the aggressive western nations. The South is placed at the bloody angle, and masterful must be its endurance and devotion to the largest interests of mankind.

What forces are equal to these things? Only virtue and intelligence can work out a rational basis for racial adjustment. We dare not trust to any agencies less potential, for the solution must come, not by power, not by might, but by the spirit of justice, love and mutual helpfulness. To energize these constructive activities, we must resort to the school. "What a nation wishes in its citizens, it must put in its schools." It is through training that the negro is to

attain to thrift and clean living, love of social order and social progress. The school must now supply all those elements of discipline which the life of the plantation once furnished; and, in addition, such instruction as will best fit the negro for the right use of the larger opportunities and responsibilities into which he has come.

I talked in Berlin with the keeper of a chimpanzee, who had given nearly four years of his life to the experiment of teaching that rude being certain words and tricks. He had succeeded. Certainly in our stressful circumstances we ought to exhaust the possibilities of education before we come to any final conclusion as to the destiny of the negro in America. There should be brought together in the school all those elements of discipline which will mould the negro to purposes agreeable to the civilization into which he has been thrust.

The forces represented by the Conference for Education in the South are energizing the school by the ministry of money, by the ministry of personal effort, and above all by the ministry of spirit. As regards money, the school is being strengthened both by increased public taxation and private contribution. As regards personal effort, men and women, endowed with initiative, tact and statesmanship, are freely giving their time and energy to the furtherance of education. Many noble persons in the North have been drawn into this progressive work by the patent opportunity for usefulness and by sheer admiration of the heroic efforts that the South is making against illiteracy and its attendant evils.

It is, however, to the ministry of spirit that we are chiefly indebted as regards the present educational movement. It has lifted the problem of the Southern school into national prominence. It has brought about fellowship among the workers, heartening all and giving direction to the labors of each one. It has made known to us the sympathy and appreciation and cooperation of men of all sections and parties and creeds with the people of the South in their trying situation. This movement has breathed the spirit of charity, of conciliation, of brotherhood, of love, human and divine. If it has enlisted the practical sagacity of statecraft, it has also shown the power of religion, rich in human interest and thrilling with the finest purpose to serve. Sacrifice, love of one's kind, national patriotism, steadfast endeavor—these qualities appearing in the men and women identified with this cause have given it a spiritual impulse and import of rare significance.

MR. CHAIRMAN: We have just heard a Mississippi-Virginian; we shall now listen to a Virginia-New Yorker: we would be glad to hear a few words from Dr. Arthur Kinsolving.

DR. KINSOLVING.

*Mr. Chairman, Ladies and Gentlemen:*

If I did not have a wife among your interesting number, I should not hesitate, after the perfect speeches to which we have listened, to slip out of this side door. And yet I am glad of an opportunity to say a serious word at the end of this most inspiring Conference. I was very much honored when Mr. Ogden invited me to join this party of elect spirits for the Southward flight, and I have never been at school more delightfully for two days in my life. We find here the New South arm and arm with the New North. It is not one that has changed, but both. We honor the past, but we live in the present and we face to the future.

I am not in the least interested in further explanations of the has beens of history, but I am tremendously interested in grappling with the national problems of today and tomorrow. And there is more hard common sense, more practical usefulness and efficiency represented in the organization which has held its meeting in your Columbia during the last two days than any other of which I know in this country for this purpose. It was well and happily said by your distinguished President, who has been a local force, as we young men in Brooklyn and New York have felt, for many years, but whose great energies and whose great heart could not be bounded even by the confines of the greater New York, that our bond is a spiritual affinity. We are locked arm and arm in an interest which fixes its attention upon the most vital problems of this republic. I shall not attempt either to mar or change the splendid definition you have just heard from Dr. Mitchell. I hope the reporter got it, and that we carry it home with us tomorrow.

There has never been a period in the last forty years when it would have been possible to do the work that lies before the men and women of today, and it is an inspiring thing to me, when I come back to this old loved Southland, which is my Southland, for which I thank God, to see that you are just as practically interested, and from the addresses I have heard from this platform, just as broadly and nationally interested in the solution of these problems as



the men and women of any section of this land. It is a glorious thing when the spiritual forces of this great republic can unite their energy, their wisdom, their experience, and men can tell each other face to face and heart to heart what they know, and what they are learning—and God help the man who has come to the time when he thinks he knows it all.

Socrates, many centuries ago, said, when accused of considering himself a wise man, with the beautiful modesty of wisdom, "In this alone do I think that I am wise, namely, that in what I do not know I do not even think I know."

It is the facts that we want, not heat, or prejudice. As the witty George W. Bagby of Virginia, known to some, I am sure, in this audience, once said: "When there comes a wrestle between facts and fury, facts has all underhold." The modern habit is to get at the facts and then read the interpretation of the facts; and men North and South and East and West are now in search of these facts, and are going to have them. And it is a source of deepest gratification to a Southern man—the adopted child for some fifteen years of the hospitable and true-hearted North, whose happy home is by that great port to which all good Southerners come whenever they go North, to see in the midst of the material development of our Southland, that spiritual forces are in the ascendant, and that the new, universally felt democratic movement which is so rapidly knitting these States together is being informed throughout by this great ethical and educational spirit. All honor to the chairman of this Conference, and to that splendid group of men, the noblest leaders of this country, who have brought this Conference about, and who year after year are taking time, which could profitably be invested in private interests to set forward the most significant, the most permanent, the most hopeful and far-reaching movement for a unification, not only politically and educationally, but religiously as well, that is today apparent in this land.

THE CHAIRMAN: We will linger a little longer, and this time, we will hear from a Massachusetts man, who has never seen the Conference before. I will, therefore, present the Rev. Dr. Samuel Crothers of Massachusetts, a man of Cambridge, who in his parish has so many teachers of Harvard University in his congregation, and has the privilege of administering to their spiritual needs.

## DR. CROTHERS.

*Mr. President, Ladies and Gentlemen:*

I don't know that I could pose in this presence as a Massachusetts man. I had quite a serious person to come to my city from an upper Ontario city, who had come down, having a good deal of money, to Boston to improve his mind. He had heard of the statement that Boston is not a place, but a state of mind, and he wanted to find out what that state of mind was. He said he had a particular interest in the country, and that he was particularly interested in getting a look at the unique type of countenance, as well as at the unique type of mind. He had heard that it was highly ungodly, and several other things. He looked at me very seriously for a little time, and said: "You are a very interesting type, aren't you?" and I said: "I thought I was, but that unfortunately I didn't really belong, except by adoption, to Massachusetts, and that my people came from the South and West." Then he looked at me very seriously again, took out his note-book, and said: "Ah! Southern! That is an interesting type too." Then he looked at me a little more, and said: "The Southern type is an interesting type, long, lean, lank, very courageous, and inclined to conservatism."

Now, Mr. President, if I were to sum up in a few words my impression of the real meaning of this Conference, I would say it is not here to emphasize the necessity for education. All Americans have been aware of that necessity from the beginning. It is not here to plead for a higher standard of education, that is a matter of detail. The real significance of this Conference of Americans is this, that we all have to come to the point where we feel the need of adequate education for the whole people. We want not only education but enough to do the work of America. We want this adequacy emphasized always. I like to feel that I am one of the typical Americans, and that I have the spirit of old Mrs. Means in Edward Eggleston's "Hoosier Schoolmaster." Mrs. Means said: "When we settled in this county we could git timberland for 75 cents a' acre; and I says to my old man, 'Old man, says I, it'l never be no cheaper 'n 't is now, and while we are a-gettin let's git a plenty.'" Now, that is what we need. Translate that maxim of Mrs. Means into dreams of idealism and morality and intelligence, and you will have the true American spirit applied to it. While we are

getting education let's get a plenty; plenty for the needs of our people; plenty for the future of our country.

I like to think in this connection of one of the great people in a little town in Nevada where I once lived. We called him "Old Multitude." Now, a good many people can drive one horse. I can do that myself, depending on the horse; but "Old Multitude" had a long train of ore wagons, and then he had fifteen or twenty yoke of oxen, and he took that caravan alone four or five hundred miles across the desert, and that is the reason we admired Old Multitude. We looked upon him as a statesman, a man who could do that, and so when Old Multitude came to town we used to line up in the main street and watch him get his multitudinous team under way. I never cared for profanity myself, but I never was shocked at Old Multitude's profanity. I liked to see him go along, addressing to each ox the appropriate malediction. It seemed to do him good. And as the maledictions fell in sonorous waves, it seemed to me as if he were intoning a liturgy. I have an admiration for a good horse, for a good traveler, and for one who can make fast time, and I have an admiration for the great universities throughout the world which do for the favored young men and women what needs to be done for them, which fits them for leadership in the progress of the world. But as an American there is something which seems to me even more inspiring; and that is the mighty work that has been going on in all the public schools all over this land, educating every boy and girl in all the duties of democracy. What is required of us, friends, North and South, is not agreement, is not getting together upon a common basis. We in Cambridge would have to get out of the notion if we had stayed in under these circumstances. When our town was only about five years old in 1687, I think it was, old Cotton Mather came to the town, and reported that "in the town of Cambridge there were eighty-seven erroneous opinions." Now, I think that was a pretty fair showing for those days—only eighty-seven erroneous notions when there were several hundred people and some of these people must have had no notions at all. We do not want to get together as a good minister brother told his people to get together—"let us continue in the safe middle way, halfway between right and wrong." We have come together as Americans, but we do not come together as members of a section. We come together as individual members

of our great American people, pondering the problems of American life, contributing to the final solution; but we need more than anything else that great virtue of the Romans—magnanimity, greatness of mind; a mind great enough to take in the marvelous variety and broad diversity of this land of ours. Friends, when we come together with magnanimity then we come together with profit. Let me just give one illustration of what I mean by magnanimity, and then I am done. A friend of mine in Boston fought in the civil war, and afterward kept shotguns for sale, and very good shotguns at that. He told me of the way in which he had made a life-long friendship immediately after the war—about a year. He got a letter from a man in the South. This gentleman wrote for a particular kind of shotgun and said he understood my friend was the only man who could furnish him with that kind of gun, but he was sorry, because he hated a Yankee and gave his reasons, and let himself out on the subject, as men in those days could. My friend said he liked that and said: "I sat down at once and wrote him ten pages and I gave him just as good as he sent me and then I said at the end, 'I have been looking through my stock and have picked out the best shotgun I have, and I know shotguns, and I send it to you with my compliments and my good will.'" A few weeks after that he got a letter from his friend saying that it was a first-rate shotgun and that he knew a place down South where there was a first-rate lot of ducks and would he come down? From that day on these men were warm friends and shot ducks together.

Now, I think there is better business for us than shooting ducks; if we can get a good shot at the corruption and ignorance and immorality of our American life, I think all the old bitterness will quickly be forgotten.

Dr. St. Clair McKelway, of the Brooklyn *Eagle*, was next introduced.

#### MR. MCKELWAY.

*Mr. Chairman:*

My friends, I was drafted in the service of this Conference some mornings ago. I thought I served my full part in filling out, or in bridging in, or in competition with Dr. Alderman's educational sarcasm. But tonight Mr. Ogden said he wanted me to submit a few remarks. I think, and I still think, I have none to submit. He

pointedly limited me, and those who shall come after me, and by them I shall insist on the same compliance, that I shall myself illustrate, that I shall only speak for five minutes. Well, a man who cannot talk about nothing for five minutes has learned neither the occasional Northern capacity, nor the indestructible, unparalleled, unequaled Southern capacity for speaking in public, whether to reveal or to conceal what he may have to say. We of the North have had a splendid time in Columbia. Some of us have been here for the first time. The half has not been told of your hospitality, and that which has been told us of your sectionalism, your suspicion, your narrowness, and your "Bourbonism" was an absolute—misconception and perversity of the truth.

Now, we may not be able to popularize ourselves all over the North—they know us—but we can be able to popularize you all over the North where we go, because we have been here three or four days and we at least partially know you. There is one splendid thing about North—South Carolina—I almost made a fatal mistake. It is that the sentiment in this commonwealth for the Educational Board—the Society that we represent—that the sentiment for this cause falls just so little short of unanimity as to destroy the idea of suspicious collusion. A walled-in mind, in a walled-in town, has uttered the only note of dissent. And that wall will be, in intellectual respects, eventually leveled, and that mind enlarged into the freedom which, were this city the "City by the Sea," would indeed make "Columbia the Gem of the Ocean."

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I don't know what to call them, we have been calling them so many names; I have discovered one thing about them, these distinguished gentlemen from the North—they are just like any one else; and if they will come to South Carolina again, they will always find the word *salve*—welcome—right above the front door. They will find the latchstring on the outside. They will always find a warm welcome in South Carolina.

THE CHAIRMAN: Numerous requests have come that Dr. Alderman should be heard. I promised Dr. Alderman that I would not call upon him, for the reason that he is suffering from a very severe cold; and while I should be delighted with all the rest to hear a few words from him, I could not under the statement that he made to me; but now I am not in the case and it is a matter between you and Dr. Alderman.

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I should be indeed lacking in sensibility if I did not appreciate this kind and generous call to me, at this very late hour. I am reminded of an incident that happened at a great college banquet the other night when a gentleman had been eloquently speaking in behalf of the University at which the banquet was held, and had ended his speech with these strong words: "Let us pull off our coats and get to work." Just after his speech Dr. Remsen from Johns Hopkins was called on, about a quarter to one o'clock, to speak to the subject of Science. As Dr. Remsen arose he said this: "The distinguished gentleman has said: 'let us pull off our coats and get to work;' as for me (looking at the clock), I am ready to go even further than that." But, my friends, I feel the inspiration of this evening, and I have it in my heart to say, since you have called me out, just these serious words, because it is a serious time. To me the most impressive spectacle to be seen under the sun is the effort of this great tumultuous democracy of ours to become rich and powerful, and efficient, and at the same time, just a happy and a free people; and the most impressive spectacle of that great effort is the effort of this portion of this democracy which has known so much of serious sorrow and suffering, to readjust itself proudly and self-reliantly to the modern world, without loss of ancient love-

bleness and charm, and with access of new power, mobility and vigor and freedom.

There are two impressive visions that come to my mind this moment in that process of re-adjustment. One occurred almost a generation ago, when a great citizen of Massachusetts, that great commonwealth, which has taught this Union such a lasting lesson of moral persistence and splendid efficiency, looked down over this land of ours—George Peabody by name.

You do well to applaud him, for, though we had stood to him for years as enemies in battle, he thought of us with love and with tenderness, and brotherhood. His religion indeed was not the religion of the Cossack, but the religion of Christ. He thought that we needed his help, and he established that great Peabody fund, and gathered around him a group of great Southern men, and great Northern men to administer it. There were great names on that Board. The philosophy of that great deed was this: A Northern man, rich in power, looked out upon his people and beheld a country beaten with red stripes of war, and he forgot everything except the desire to serve. It was strength helping weakness. And so the years went by, and a few years ago another group of men gathered together under a different set of circumstances to do the same kind of work. Now it is not strength helping weakness, but strength joining hands with strength triumphant over difficulties.

I declare to you I know of no more idealistic thing in our history than the coming of the present Conference composed of men of the great business world, of the great commercial spirit, from the field of trade and commercialism to the fields of spirit and of idealism. I have no faith in the talk that this country is not forever moving to the good. My faith is optimism. This mighty economic life of ours could no more proceed out of mere cunning and greed, and lust of gold, than some great splendid business could be built up upon audacity and advertising. The main, persistent forces in our republic have been idealistic. May I tell you that the types of the two most persistent forces to me in our national life are Alexander Hamilton (and now I have just got to get it out) and Thomas Jefferson. I showed rare restraint yesterday when Dr. Low and Dr. McElway flung Hamilton in my face two or three times in the college, and I forgot to say a word about Thomas Jefferson; but I dare not to go back to Charlottesville without speaking that mighty

name. I always thought of these two men in this way: Hamilton a young boy, beautiful as young David in the sheep fold, ruddy and glorious in his young boyhood, standing upon the steps of old Kings College, now Columbia College in New York, defending old Dr. Cooper, the president of the college, from an angry mob; not because he loved old Dr. Cooper, quite the contrary; but because in his own heart there dwelt a passion for order and efficiency and hatred of anarchy.

I always think of Jefferson as an old man disillusioned of glory, standing upon his hill dreaming, planning, working dauntlessly and watching with patient eyes the slow-rising walls of the university which he believed would work for the training of men, to give that new wide-expanded hope of democracy that glowed in his heart a chance to establish itself beautifully and splendidly upon this young continent. These are the two forces we have working here.

Now, my friends, to conclude. Nations, like individuals, have their moods; their moods of mind and feeling. I believe this mood of ours is an unselfish mood; it is a mood of consecration. It is such a mood as worked upon old Ben Franklin when he suggested to the warring members of the Constitutional Convention that they might do well to go down upon their knees; it is such a mood as visited the mind of Edmund Burke when appealing to English national honor and for human freedom in these colonies. It was such a mood as overcame the soul of Rudyard Kipling when in glory hour of his great nation's life he sang that solemn song of warning to humanity. We talk much of power, of power in machinery, of power in business, of power in organization. When one crosses that great river at New York city, and sees that amazing, that almost astounding spectacle of material power—one stands in amazement. But I want to tell you just a thing or two about another sort of soul power—the energy that moves mankind and makes history. Again and again there comes into my office, and into the offices of other college men, some young man from some out-of-the-way place. There is about him something of character and aspiration and determination giving dignity to his callowness and greenness. There shines in his eyes a pitiless enthusiasm for learning and unlimited capacity for work. I have a talk with him; he signs his matriculation card and goes out, and in a few months we see him again, and see that something rich and strange has come

into his personality and into his speech, and in just a few short years I have seen him—stand upon some platform like this—at home in the world of thought and culture, a shapely, comely man, standing up before his peers with his heart and brain and soul ready for human service, fit to beget children in a democracy, and to illustrate in himself the dignity and majesty of republican citizenship. That, too, is power.

MR. OGDEN : The final words have all been said. It is not necessary for your Chairman to make any feeble attempt to supplement them. Your hearts have gone out to us, and ours have responded to you. In a few minutes this assembly will dissolve, and for those of us who pass on our way elsewhere, your beautiful city, which it has been our privilege to see at the glorious time of the year when opening nature is making everything so beautiful, your stately and imposing capitol; your beautiful residences; your great industries, all photographed upon our minds, leave round them a hallowed memory, another link in the golden chain of associations of the Conference for Education in the South. We came here with hearts uplifted, with purposes strengthened, with resolutions exalted into a larger encouragement, and in this spirit I ask you to pause a moment, please, and with this spirit I pronounce the Eighth Conference for Education in the South dissolved; and will ask all reverently to rise, and receive from Bishop McVickar, of the diocese of Rhode Island, the benediction.

#### BENEDICTION.

The blessings of God our Maker—Father, Son and Holy Ghost, be upon us, and remain with us, forever, amen.

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#### NOTICE.

THE NINTH CONFERENCE FOR EDUCATION IN THE SOUTH WILL BE HELD AT LEXINGTON, KENTUCKY, THE LATTER PART OF APRIL, 1906. THE PRECISE DATE WILL BE ANNOUNCED LATER THROUGH THE PRESS.



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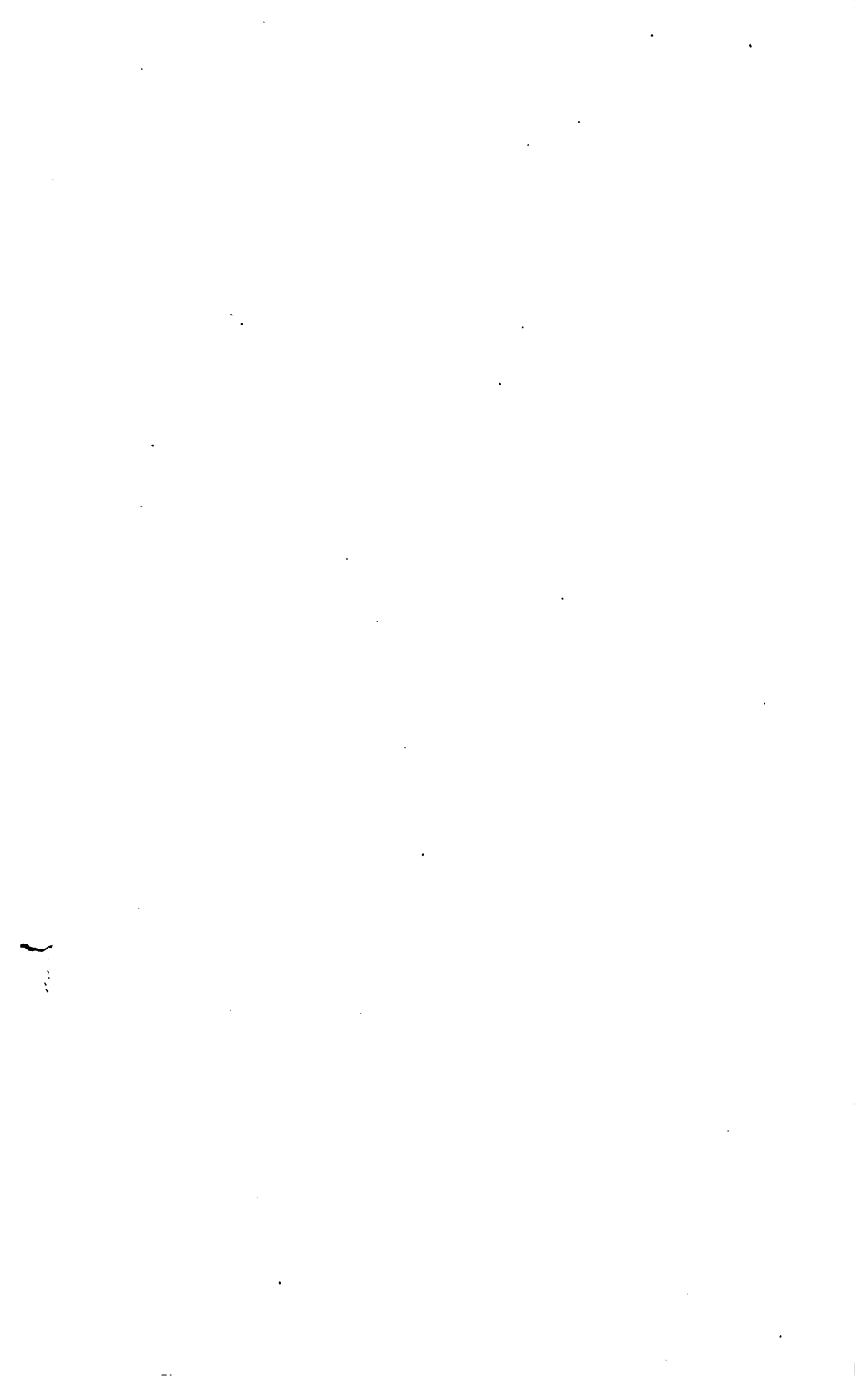
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